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T. G. NEWMAN,
EDITOR.

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THE BORDERLAND.

Visions of Battles.

The following interesting incident from the *Boston Globe* of Oct. 9, 1898, may aid students of mental phenomena who are interested in exploring the world of dreams:

There is no place where a firmer belief in dreams and presentiments can be found than among sailormen of all classes. In this respect the jack tars of our ships of war prove themselves true sons of the sea. There are, moreover, many well authenticated instances in the history of the navy which at least afford a vivid excuse for the fervid belief in dreams and portents which are told in every forecastle.

Three of these stories of sailors' dreams that came true are concerned with names famous in our naval history and are vouched for by witnesses who cannot be doubted. One of the stories is to be found in the diary of one of the best known officers of the olden days.

On September 15, 1812, Commodore William Bainbridge hoisted his pennant on board the *Constitution*, having received orders to take her with the frigate *Essex*, Capt. David Porter, and the sloop *Hornet*, Capt. James Lawrence, on a cruise against British commerce in the East Indies.

The *Essex* was at that time in the Delaware, but the *Hornet* was in Boston, and the *Constitution* and the *Hornet* sailed away together, bound first to Porto Praya, on St. Jago Island, one of the Cape de Verdes, where the *Essex* was expected to join them.

The *Essex* having failed to come in time, the *Constitution* and the *Hornet* proceeded to the Coast of Brazil, and on arriving off Bahia (then called San Salvador) found a fine British sloop of war at anchor in the harbor.

For several days the Yankee cruised off this harbor, vainly striving to coax the Englishman to come out and meet the *Hornet*, and while awaiting the issue of this correspondence, Commodore Bainbridge had a dream that, because of the clearness of its procession of events, made a very great impression upon him—so great, in fact, that he related it to some of the officers associated with him, and also, noted it in his diary.

If the theory that one's waking thoughts cause the visions of sleep, then this was such a dream as might naturally have been expected by the commodore, for he was looking and hoping for a fight, and he dreamed that he was in one. But, as said, this was not an ordinary vague vision; it was a dream in which he plainly saw a frigate come down the wind in chase of the *Constitution*, saw her strive to gain a raking position and fail, saw in detail a battle that ensued, and then, having whipped her, he saw a boat coming from her to bring her officers as prisoners to the *Constitution*.

As the boat drew near he noted the individuals in the stern particularly, and was surprised to see sitting where he had expected the captain of the defeated ship, a man who had notable

features, and was dressed in the uniform of a British general.

Very naturally the events of the days that followed drove this dream from the commodore's mind. The British captain in Bahia refused to come out, and as the *Essex* was expected to arrive off Cape Frio on any day, Bainbridge felt obliged to leave the *Hornet* to blockade Bahia while he went down to the Cape in the *Constitution* to look for Porter.

It was early in the morning of Tuesday, Dec. 29, 1815, that the *Constitution* sailed away on this mission, but before she was out of sight of Bahia the lookout hailed the deck to say that two sails were seen well up to windward and bound, apparently, for the port the *Constitution* was leaving.

That was right interesting news. A couple of British frigates might be coming, but the commodore was the kind of man who would stand by until he learned all about it.



Indian Mythology—Vishnu.

This engraving is a copy of one of 14 photographs issued by the Occult Publishing Co., of Boston, Mass., for Theosophical and Occult Students, representing one of the ten Avatars.

It was 9 o'clock that the sails were reported. At 10 one of them headed for the port, while the other came down the wind for a look at the *Constitution*.

As was learned later, the bold stranger was the *Java*, Capt. Lambert, fresh from port, full manned and with 100 able supernumeraries on board. And from captain to midshipman, from boatswain to powder monkey, every soul of them was animated with that mild contempt which all British sea fighters felt toward all other sea fighters at the latter end of the Napoleonic wars.

At 1:50 o'clock, being then half a mile away and to windward, the bold Briton thought to run down and rake the *Constitution*. It was a trick that might have worked with a Frenchman, but not with a Yankee, and when the maneuver had been met, Bainbridge opened the

battle with a single gun, and "a general action with round and grape then commenced."

As the fight began Bainbridge was pacing the quarter deck, but after a time a musket ball lodged in his hip and sent him to lean for support on the frame of the steering wheel. Then a round shot knocked the wheel to splinters and drove a copper bolt into his thigh. Still he remained on deck, going now to the taffrail for support.

And there he stood as his men shot away the headgear of the enemy. Her foremast went next and then her maintopmast. She was all but helpless now and a little later—it was at 3:55 o'clock—the mizzenmast swayed for an instant to the lee roll of the ship, and then with swish and crash over it went.

The firing ceased. A silence that was broken only by the wails and shrieks of the wounded took the place of the roar of battle. The towering cloud of smoke thinned and floated away down the wind revealing the *Java* as a worthless hulk, rolling to the long swell of the southern trades.

A boat—"one of the only two remaining"—was sent over to the wreck, and when it came back it was loaded with officers with gorgeous uniforms from the beaten ship. Commodore Bainbridge, still leaning on the rail, watched her silently as she came wobbling over the seas, until his eyes fell on the commanding figure of a man seated to face the *Constitution*. Then grasping the arm of a lieutenant who stood by his side, the commodore pointed to the officer in the coming boat and said excitedly: "That is the identical officer I saw in my dream."

Nor was that all, for as the commodore recalled the whole matter the details of the battle as he dreamed of it corresponded exactly with those of the one just ended.

As the reader will remember, the officer pointed out by Commodore Bainbridge was Lieut. Thomas Hislop, who had been appointed governor of Bombay and was being conveyed to the post by the *Java*.

Something akin to this story of the *Java* fight is told of Capt. Charles Stewart when on the last cruise the *Constitution* made in the war of 1812, but this is the story of what may be called a waking dream—a presentiment rather than a vision of the sleeping brain. It was on the 19th of February, 1815, and while the *Constitution* was running free en route from the Coast of Spain toward the Maderia islands in search of British ships.

She had then been two months and two days out of Boston and had done nothing but capture a couple of merchant ships. It was right hard luck in the minds of her officers, and the one topic that engrossed their minds and conversation was this hard luck.

So it happened that as a number of them gathered in the starboard gangway at about noon on the 19th and the usual subject was broached, Capt. Stewart overheard what they said. Stopping beside the group, he said in a way that carried conviction: "I assure you, gentlemen, that before the sun again rises and sets you will be engaged in battle with the enemy, and it will not be with a single ship."

This was at noon on Feb. 19, 1815. The next day, late in the afternoon, the British ships *Cyane* and *Levant* were met. Taken together

they were not a fair match for old Ironsides, but pluck and persistence made right good substitutes for metal in those days, and as night shut down on the sea at it they went at a range that gave the short guns all the penetration needed. The smoke soon hid the ships from each other, but as the Constitution forged ahead of one of the British ships to range up beside the other, the one behind luffed up to cross the Yankee's stern.

The Constitution was caught in chancery, so to speak, and tack or veer as she might, she was sure to catch a raking fire that would splash her deck with Yankee blood. But Charles Stewart was the man for that or any emergency afloat, and, throwing the sails on main and mizzen flat aback, he drove the Constitution stern on until he pluffed off the exulting Englishman that was behind him and raked him instead—raked him with such slaughter that surrender soon followed.

People a-plenty have been found to speak of Capt. Stewart's belief in presentiments as idle superstition, but when his ability as a sailorman was mentioned, the best of them took off their hats in honor of this achievement.

Another story of a sailor's dream relates to the death of Commodore Oliver Hazzard Perry. As will be remembered, Perry went down among the Spanish West Indies, in 1819, to suppress the piracy rampant there. He sailed with the John Adams and the Nonsuch, while the Constellation was ordered to follow some time later. He was obliged, first of all, to see the authorities of Venezuela about some depredations committed by their cruisers, and, accordingly, he went up the Orinoco 300 miles, to Angostura.

He was successful in his mission, but it was accomplished during the heat of the tropical summer, and the climate was more than Perry could endure. He was taken with fever on his way down the river, and he died as his ship was arriving at Port of Spain, Trinidad.

Meantime the Constellation, Capt. A. S. Wadsworth, was en route to join Perry at Trinidad, and on August 24, Capt. Wadsworth had a dream that was most impressive.

He seemed to be pacing the quarter-deck of his ship, and looking at the sea and sky with admiring eyes, when, with some little stir a man came on board at the weather gangway. Looking in that direction he saw that it was Capt. Gordon, who, as he knew, had been dead some years, but Wadsworth was in no wise disturbed or astonished at seeing him. After a greeting, Gordon said:

"Where are you bound?"

"I am going out as Perry's captain," replied Wadsworth, "he will hoist his flag on board at Trinidad."

"No," said Gordon, "that you must not expect to see, for Perry now belongs to my squadron. Look around and you will be convinced."

He pointed over the side of the ship. Capt. Wadsworth looked in the direction indicated and saw what appeared to be a harbor with a town and a fort. The flags of the ships in port and on the fort were at half mast. Minute guns were firing.

Presently two or three boats came from behind a man-of-war at anchor in the harbor. They were filled with officers and the crews rowed slowly and with muffled oars. Another boat carrying a band that played a dead march next appeared and after this still another boat that bore a coffin shrouded in black and bearing a naval hat and sword. The coffin was surrounded by officers who seemed in deep grief. The procession glided with minute strokes toward the town. The sound of tolling bells and minute guns was plainly heard.

At this point of the dream Capt. Wadsworth was awakened, and so deep was the impression made by it that he did not go to sleep again that night. In the morning the dream was described to the other officers of the ship and a record of it was written out for future reference.

After a few days, Port of Spain was reached and the John Adams was found at anchor there. As soon as the Constellation was anchored, a boat came over from the Adams with an officer, who came to announce the death of Perry, and when he was questioned about the funeral he described the funeral procession in detail precisely as Capt. Wadsworth had seen it. The funeral was held on the 24th.

One man's extremity is another man's opportunity.

Ghosts as Proof of Immortality.

A Doctor of Divinity purposely remarked in our hearing, with an air of ridicule, "Do you know, brother, that Prof. — of a Chicago University, in a published article attempts to prove immortality by spooks, phantoms or ghosts? and, mind you, he is a professor in a university, an institute of science!"

A rejoinder could have come: Do you know, Doctor, that the only proof of immortality that the Christian Church claims to have, rests entirely upon manifesting spooks, phantoms or ghosts, which come to us in records of holy writ and upon which the Christian religion is based? Note the following: Gen. 19:1, "Two angels appeared to Lot." (Modern phraseology, spooks or ghosts.) Ex. 33:11, "The Lord spake unto Moses face to face as a man speaketh unto his friend." (Spook.) Judges 6:11, "There came an angel of the Lord and sat under an oak." (Spook.) Matt. 17:3, "And behold there appeared unto them Moses and Elias talking with him." (Materialization.) Mark 16:5, "They saw a young man sitting on the right side clothed in a long white garment." (Ghost.) Mark 16:14, "And upbraided them . . . because they believed not them which had seen him after he was risen." Mark 16:12, "After that he appeared in another form unto two of them." (They would not believe it to be the ghost of Jesus.) Luke 24:31, "And their eyes opened and they knew him and he vanished out of their sight." (Dematerialization of a spook.) John 22:11, 12, 14, "And Mary stood without at the sepulchre, weeping, and as she wept she stooped down and looked into the sepulchre and seeth two angels in white." (Ghosts.) "And she turned back and saw Jesus standing and knew not that it was Jesus." (Unrecognized spook). And so on, a thousand and one recorded evidences in the Bible of phantoms, spooks and ghosts.

The doctor's expression to his companion, minus the sneer, was of great significance relative to truth, and with the sneer of exceeding sadness relative to the basis of a sacred faith and religion. The Spiritualist of to-day senses in the spooks, phantoms and ghosts of his kin that sympathy and love which Moses, Elias, the Nazarene, and many other spooks and ghosts manifested in the interest of humanity by their appearance. But when one essays to prove immortality by spooks and ghosts, ancient or modern, be he scientist, religionist or Spiritualist, assumes a pretty big job. Will we not have to be content, at present, in proving simply continuity, by ghosts, etc.?—*The Evolutionist*.

The National Convention.

At this writing, the special correspondent of the RELIGIO-PHILOSOPHICAL JOURNAL, would say that the Annual Convention of the National Spiritualists' Association is midway in its assembly and deliberations. Tuesday, the opening sessions were devoted largely to the work of appointing committees, seating delegates and other preliminary matters and to the reading of the President's able and lengthy report; also those of others on the executive board.

The evening meetings of the Convention are for public entertainment and instruction and are made up of speaking, singing, music, etc. They are a pleasant feature of the convocation. That of Tuesday evening consisted of an excellent program.

Mr. E. W. Wallis, of Manchester, England, Editor of the *Two Worlds*, made a most effective address in which he feelingly referred to the union of sentiment between America and England upon national and spiritual lines. Rev. A. J. Weaver of Maine made a stirring speech; Mrs. Rachel Walcott of Baltimore and Mrs. Tillie Reynolds of Troy, N. Y., each made an earnest and well-received address; George Bacon read an able paper in reply to the critics of the N. S. A.; Mrs. Richmond and Mr. Colville united in the rendition of a beautiful poem on subjects given from the audience—"The Love of the Spirit," "Hope," and "Something New." Vocal selections were sweetly rendered by Miss Worcester of Pittsburg, and by others. The entire exercises were a credit to the Convention and a sample of what may be expected at the future sessions.

SECOND DAY.

To-day, Wednesday, matters of vital importance to the N. S. A. and its auxiliaries are com-

ing up and will no doubt be considered with due deliberation for the benefit of the whole. Some little excitement has been caused by the report of the committee appointed to consider the Secretary's report, and the matter has been referred back to the Committee for further consideration as objections have been made on the floor by delegates, to the acceptance of said report. Now and then a ripple of excitement occurs in the discussion of some mooted subject, such as the curtailment of expenses in the future work of the N. S. A., and opinions are freely exchanged by the delegates—when out of session—in relation to the questions of finance, including that of salaries, etc. On the whole, however, the Convention is moving peacefully along.

The President's report is an able and masterly article filled with recommendations to the Convention as to taking action upon many vital questions and issues that affect the welfare of humanity as well as upon other matters that deal with the special work of the N. S. A. alone. The Vice-President's report deals principally with the work of that officer as a representative of the N. S. A. at various mass meetings, and in London at the International Spiritualists' Congress, and was couched in the eloquent diction and polished rhetoric of its writer, Mrs. Cora Richmond.

The Secretary's report, when shorn of its irrelevant references to other matters not connected with the subject in hand—gives to the convention an idea of the financial work and standing of the N. S. A., as does also the Treasurer's report, which latter is a concise and businesslike paper.

The work of Wednesday, the second day, moved on with rapid and business-like expedition. Reports of committees on finance, the President's report, resolutions, and other important matters (full accounts of which, including debates, motions, speeches of each evening, etc., will be found in the annual book report when it appears) were presented and acted upon.

The attitude of the Convention was that of a practical body assembled for business purposes, and the deliberations of each session proved that men and women of staunch integrity and intelligent acumen were in assembly working from their convictions of right and utility.

The evening session of Wednesday was devoted to exercises similar to those of the preceding evening. Addresses were aptly and eloquently made by W. J. Colville, Dr. Croffut, Mrs. M. T. Longley, Jennie Hagan Jackson, Allan F. Brown, Sarah Byrnes, C. D. Pruden, Dr. Augusta Armstrong and others. Tests of spirit presence were given by Miss Maggie Gaule, and music and vocal selections rendered by Miss Keizer, Miss Worcester and others, all of which made up a lengthy and entertaining program.

THIRD DAY.

Thursday also proved a busy day, in which important measures were advocated and carried. Several necessary amendments were made to the Constitution and By-Laws. The feasibility of a moveable Convention was pressed and accepted with the result of voting to hold the next annual Convention of the N. S. A. in Chicago. It was also voted to have nominations for officers, henceforth, made upon the floor of the Convention. Retrenchment in N. S. A. expenditures was insisted upon. Voted that the President's office should be a non-salaried one. Voted to reduce the Secretary's salary to \$900.00 per year, from \$1,200.00 of last year, and that—save for stenographers' work at the annual conventions—any assistance to the Secretary found to be necessary during the year, should be paid for out of the Secretary's salary instead of from funds of the N. S. A., as had hitherto been done. The latter suggestion was made by Mrs. Longley upon the floor of the Convention.

The final business act of the delegates was to elect a Board of Officers for the ensuing year. Hon. Harrison D. Barrett was unanimously and enthusiastically re-elected as President. Hon. A. H. Daily, of Brooklyn, N. Y., judge, lawyer, and practical business man, as well as a pronounced Spiritualist, received the vote for Vice-President. Theodore Meyer was unanimously elected Treasurer, and Mrs. M. T. Longley was elected Secretary.

The following are the newly-elected Trustees: Mr. Allan F. Brown, of Texas; Mr. D. P. Dewey, of Michigan; Mr. C. B. Pruden, of Minnesota; Mr. Irvin A. Rice, of Chicago, Ill;

Mr. Milton F. Barnard, of Washington, D. C. Only two of the former Board were re-elected—President Barrett and Trustee A. F. Brown. Much satisfaction and cheering by the delegates were manifested, at the announcement of the election of each candidate. Smiling faces and cheerful words appeared on every hand. It is expected that the new Board will prove its adaptability to the work of the N. S. A., and pursue the same with business-like methods and precision.

Thursday evening a crowded hall attested to the interest taken by the people in the N. S. A. This meeting was creditably presided over by the Hon. L. V. Moulton. Able and spirited addresses were made by A. E. Tisdale, Mrs. Carrie F. Loring, Mr. Dewey, Mrs. Helen Ressegué, Frank A. Wiggin and others, the meeting closing with an eloquent speech by Mrs. Cora L. V. Richmond which preceded a finely-rendered poem of collaboration by Mrs. Richmond and Mr. Colville upon "Rays of Truth, Love, Flowers, and Compensation," subjects furnished by the audience. Music and exquisite singing were rendered by Miss Keizer and Miss Worcester. John Slater added to the interest of the meeting by giving a number of sharply defined and wonderful tests of spirit identity.

During the Convention, the rights of the California State Association to exclusive jurisdiction in that State, being discussed, were granted. Its State Association received honorable mention and recognition in the Convention from President Barrett, Mrs. Longley and Mrs. Cadwallader.

The fourth day of the Convention of the N. S. A., was devoted to the interests of the Lyceum movement, as represented by the National Lyceum Association of Spiritualists, of which J. B. Hatch, Jr., of Boston, Mass., is Conductor. The day sessions were composed of business meetings, the election of officers for the coming year and the discussion of various subjects of interest in Lyceum work, together with an afternoon session of the Young People's Spiritual Association, which Society has also become a national affair under the Presidency of I. C. I. Evans, of Washington, D. C., and bids fair to be a most useful and interesting organization in the cause of Spiritualism.

In the evening a grand entertainment was offered to the public by Conductor Hatch, consisting of the following program:

Addresses by Hon. H. D. Barrett, Mrs. Cora L. V. Richmond—who also improvised a beautiful poem—and Mrs. M. E. Cadwallader who presented Mr. J. B. Hatch, Jr., with a medal she had brought from England, which was one of the number that had been specially struck off for the participants in the great Lyceum Jubilee held in that country in 1898. Frank Wiggin made a few remarks, supplemented by the giving of a number of ballot tests while he was blindfolded by a black silk handkerchief. E. W. Wallis, of Manchester, Eng., Editor of the *Two Worlds*, made a most excellent address, which held the audience deeply interested even though it was late when he appeared on the program.

The musical portion of the exercises consisted of a finely rendered violin solo by Mr. C. L. C. Hatch, and vocal selections by Mr. Hawes, Miss Worcester and Mr. Colville.

So ended the Sixth Annual Convention of the N. S. A., which proved to be a credit to our Cause. The next Convention will be held in Chicago, in October next.

The N. S. A. still lives. It has weathered many a gale, righted itself and is making out to sea with fair prospects ahead and an able management on board.

X. Y. Z.

"Reincarnation Conundrums" Answered.

In the JOURNAL of Oct. 20th is a communication from Mr. Lyman C. Howe in reference to the reincarnation of the human soul or spirit. The writer evidently misunderstands the teachings, or perhaps I might say the modern rendering of the doctrine. Buddha taught some truth about incarnation, but it was not all true that he taught, and so with many of our time. There is but the one truth as a primary foundation. All minor propositions must of necessity have their root in this one truth; otherwise they are not true.

Mr. Howe starts out with a false assumption as a hypothesis. He evidently is after the truth, but will never find it with that kind of a start. He presents seven queries, all of which

we will endeavor to answer from a modern standpoint.

1.—"If there was no beginning to our individual consciousness and we have been eternally reincarnating, why are we not all perfect?"

ANS.—We are all perfect as spirits, and that is the only part of us that is eternal. The false hypothesis that Mr. Howe assumes, appears in his first query, *i. e.*, that the soul is imperfect and that it is necessary for it to come into an earthly condition to gain perfection. And as perfection does not exist in the earth life, the query arises, How could the spirit gain a perfect state in the physical by reincarnating? That there is no beginning to our individual consciousness is a fact.

2.—"If the process of reincarnation has always been going on with every incarnate soul, what reason is there to expect it will ever cease?"

ANS.—No reason whatever. In the spirit world the spirit or soul is supreme. It is above all law and conditions. It chooses what it wishes to accomplish in the spirit as well as in the physical world. And as the spirit or soul is eternal and the law of incarnation being eternal, the spirit can incarnate as often as it can find earth conditions to act in harmony with the law of the spirit. The spirit being supreme elects for itself what it shall do. There is no force work outside or a higher power that determines what a spirit shall do in any given direction. In other words, if a spirit does not wish to incarnate, there is no reason for it doing so. All that come earthward have reasons for doing so. The idea that spirits are paupers in the universe they have created is too crude for a moment's consideration. Spirits are never dependent on material conditions for an advancement.

3.—"If we all began on equal terms, why are there millions of ages between the states of different persons now?"

ANS.—We don't quite understand the import of the question. If he means to ask if we began as spirits to progress towards a perfect state, the question is already answered. We did not begin to progress in any sense. The spirit make-up or primary quality of all persons as spirits, is alike. All are endowed with the same power to do and to be. It could not be otherwise.

4.—"If we can enter no new fields of effort, discovery or experience outside the physical, are not the spiritual universe and its mental planes inferior to the mortal habitations?"

ANS.—Who says we cannot enter new fields in the spirit world as well as the physical? The entire universe, both spiritual and physical, is at the command of the spirit. It can choose its occupation and the direction it shall be in. If it comes to earth it has an object in view. If it accomplishes its design it returns to spirit with the golden sheaves of valuable experience gathered from time. If it fails, it can try again and again, for eternity is before it as well as behind. You ask, if the spirit is perfect, why does it need this experience to be more perfect? It does not, but it enjoys more because its capacity, through effort to relieve human suffering, has been enlarged. That is one reason. There are others, which I have not room to mention here. One more will suffice. Our earth world is a spirit world in embryo. It is advancing towards a more perfect condition—that of the spirit. We, as spirits, come here and advance it through organic life, or the process of evolution. Whether we know it or not, the work goes on all the same.

5.—"Since countless millions of incarnations must have been experienced by every human being, why is it we have no memory of them?"

ANS.—Memory is a thing subject to the call of external circumstances. We really do not forget anything. If there were anything to call up any or all the events of an eternal life, we would then remember all. Many persons do remember of a prior existence or a previous incarnation by their external surroundings, as of landscapes, mountains, etc. The physical brain of itself cannot call to mind events that transpired before it had an existence. You might say it is the spirit that remembers and not the material brain, true, but the spirit is dependent on the human or material brain for expression on the earth plane. And the law prevents it from expressing spirit individuality. If it could there would be no need for a material brain.

7.—ANS.—This query, like the first, contains

a false hypothesis, and it has already been answered.

Mr. Howe concludes by saying, "The doctrine of reincarnation presents so many conflicting assumptions that it requires a compromise of our reason to tolerate it in the logical order of thinking." Not at all, Brother Howe. It is the most logical and consistent philosophy on the earth to-day, when understood. It is the quintessence of all science. It is the palpable proof of the immortal life, and its teachings lift us above the fogs of superstition and doubt, and place our feet firmly on the rock of all truth. May you learn of it and profit thereby.

A. MARK STODDARD.

San Francisco, Cal.

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THOMAS G. NEWMAN, Editor,
Assisted by an Able Corps of Special Contributors.

The Editor is not responsible for any opinions expressed in the communications of correspondents.

No notice can be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

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SAN FRANCISCO, CAL., NOVEMBER 3, 1898.

To prove that Spiritualism is a benefit to the world, its advocates should show that it spiritualizes the lives and conduct of its followers. This can only be done when honesty, truth, purity and love are the fruits of the spiritual tree. Malice, envy, hatred, and the like will never do it!

One of the pioneers of Spiritualism in Germany, Alexander Aksakoff, has been afflicted with paralysis, affecting the whole of his right side and preventing his well-known activity. It will be necessary for him henceforth to have complete rest from labor.

Count Aksakoff is the well-known editor of *Psychische Studien*, the principal Spiritualist paper in Germany. This periodical will now be under the management of Herr Oswald Mutze and Dr. Wittig, both of Leipzig. It is one of our most valuable exchanges.

In the absence of the resolutions passed at the National Convention, we find the following summary in the daily press, which probably contains the gist of them:

One set of resolutions stated that Spiritualism does not depend upon organized societies or ministers, and that it opposes the enactment of medical laws, resists all attempts of religious enthusiasts to engraft their God in the Constitution of the United States; opposes all Sunday laws, and favors taxing church property of whatever nature.

Father P. C. Yorke, the popular priest of San Francisco, has just been granted a vacation for a year to visit Rome, London and other European cities. His friends last week presented him with an album containing an illuminated address and a certified check for \$3,000.00. The album is 12 inches square, bound in dark red morocco and incased in a redwood box with a glass cover. The address recognizes and praises Father Yorke's vigorous work against the A. P. A.

Rome never lacks money with which to reward its apologists and defenders! Hence its wonderfully successful career. But where is the recognition of the services of those who defend the rights and liberties of the people? They may go hungry, footsore and ragged, for aught those care who are enjoying the results of their fight against bigotry, intolerance and oppression!

A heathen Eskimo, who seems to have acquired an education, is reported in a London magazine to have written a Christian acquaintance as follows:

Your people know there is a God, the creator

and upholder of all things; and they know they will be happy or miserable hereafter according as they shall have conducted themselves in this life, and yet they live as if they were under orders to be wicked, and it was to their honor and advantage to sin. My countrymen, on the other hand, know nothing of either God or the Devil; they believe neither in punishment nor reward after this life, yet they live decently, treat each other kindly, and share with each other peaceably when they have food to share.

Spiritualists, too, who should fully understand that they cannot do an injustice to any one without making recompense, either in this or in the sphere to follow—talk against each other, and seemingly hate each other with all the venom of serpents—giving the lie to their professions of a knowledge of the verities of the life beyond! We appeal to them to stop this madness and hypocrisy.

Consistency, Thou art a Jewell

It will be remembered that on Sunday, Jan. 2, Father Calzia, of St. Ignatius Church and College, of San Francisco, delivered a lecture on Spiritualism, in which he asserted that all mediums, seers and prophets were "in league with the devil," and that all who claimed such gifts were impostors, or the agents of Satan.

In the same Church last month, Father Hickey preached a sermon on "The Communion of Saints," in which he said:

Holy Scripture, tradition and reason alike afford proof of the doctrine of the communion of saints. Inscriptions on the tombs of the martyrs in the Catacombs make reference to the belief in the intercommunion of mortals and the blessed. Upon the tomb of St. Sabbatius are engraven the words, "Sabbatius, sweet soul, pray and supplicate for us, thy brethren and companions."

In the Scripture we read that Dives in hell called upon Abraham in heaven for a drop of water to cool his burning tongue. Abraham heard and answered him. If there be intercommunion between the blessed and the damned, certainly there must be intercommunion between mortals and the saints. Scripture and reason, therefore, as well as abundant tradition, attest the truth of the doctrine of communion.

Yes; "certainly there must be intercommunion between mortals and the saints"—between the living and the so-called dead—as Father Hickey claims! Yet Father Calzia says that all mediums, seers, and prophets are in league with the devil "and impostors."

This infallible church is both for and against the intercommunion between the living and the dead (so called)! It blows hot and cold, when it serves its purpose. In Cuba and the Philippine Islands it was a cruel oppressor, but in the United States, it poses as a friend of freedom! In Spain it created the inquisition to torture thinking men. In England and the United States, where men have the right to think and act, the church glories in our free institutions and pats scientists and thinkers on their backs! In the Old World, it props up and fosters monarchies and despotic governments; but in America, it is in favor of a Republic—and so on, *ad nauseam*! Consistency it has none!

Substantiate its Claims.

In the *Banner of Light* for Oct. 22, we find an editorial which is worthy of careful consideration. It says:

A few days since it was remarked by a gentleman of culture, a broad-minded, progressive man, that he had noticed in the columns of the Spiritualist papers many references to the great work Spiritualism has accomplished in the past 50 years. From the platform he had heard the same statement made over and over again, until he began to wonder why this great work had not become more apparent to the world.

"I fail to see any objectified forms of that work in the United States," he continued.

"You cannot show me one endowed school in running order; you cannot point to 50 well-equipped temples of worship; you cannot show any charitable work nor missionary effort such as the Unitarians and Adventists exhibit, and they have not one-fifth of the followers that Spiritualism has. The proof of the real worth of any institution is the influence for good that it exerts upon the people who have attached themselves to it. Such an institution always makes itself objective as well as subjective, and its followers never appear to shirk their full duty. The generosity of M. S. Ayer erected the splendid temple in this city, but he is almost the sole exception in work of that kind.... It would be wise for your people to have evidence at hand to substantiate their claims, or they should refrain from making them."

There is too much truth in such charges. There is a lamentable lack in these matters, which should be remedied.

To New York Spiritualists.

It is surprising that in the metropolis of this great Western Continent, New York City, there is so little interest manifested in Spiritualism, and that but one or two regular meetings are being held there. This we glean from a Circular just issued by the "New York Spiritual and Ethical Society," which says that not even one society there is properly supported. It adds:

How is it Spiritualists, that when there is a society upon whose platform the purest and highest Spiritual philosophy is taught every Sunday, with Inspiration of the truest and best, Improvisations thrilling to the soul, is supported by a handful of earnest workers when thousands are suffering for this bread of life? What are you thinking of, Spiritualists, to miss your opportunities in this way? Is our beautiful religion to die out in New York because of your apathy? Do you understand that it *must* die out if you do not rouse yourselves?

One of our best American speakers (Mrs. H. T. Brigham) spent several months in England, speaking to crowded houses. Everywhere she went she was greeted enthusiastically, and she was followed back to America with appeals for her return in the near future. She could do grand work there, and she may feel it her duty to go where she is wanted the most. Shall we let her go? Spiritualists it is for *you* to decide. Let us rally to her standard and make it possible for her to remain with us.

We hope the Spiritualists of New York will heed the appeal and make it obligatory on Mrs. Brigham to remain on this side of the Atlantic. The Hall is located at 744 Lexington Ave., one door above 59th street, New York, and it should be made too small to hold the audience drawn by her inspiration and eloquence.

On the first and second Sundays of November Mr. Wallis, of England, will speak there, and should be greeted by as large an audience as can be gotten into the hall. Every Spiritualist who can should be there to give Mr. Wallis a rousing welcome.

Basic Principles were discussed at the National Convention, and though our Special Correspondent does not give us the result, we find this in the *Washington Daily Post*:

There was much discussion regarding the setting forth of a Declaration of Principles, but the hour of adjournment brought a finis to the affair. Chairman Bond reported a series which set forth the fact that Spiritualism rests on science, and that there is an objective spirit world of varying grades which is as tangible and real to those living in that world as the earth is to us. Death makes no change upon individual character, and one enters the spirit world absolutely the same person as he was here.

The substitute matter which was adopted by the Convention is given on the last page, as well as the resolutions which cover many of the important matters now demanding attention.



The Editor is not responsible for the opinions of correspondents.

Swedenborg as a Medium.

TO THE EDITOR:

I congratulate you on the make-up and matter of the JOURNAL. Dr. Peebles' letter in No. 15, Vol. 35, is rich, racy and full of meat. But the Dr. don't see why Swedenborgians should oppose Spiritualism, since the great seer was a medium and freely conversed with spirits. But Swedenborg claims that he was especially chosen as the Lord's agent, and guided and protected from deceptive spirits, and not permitted to believe anything they told him! He taught that it is dangerous to anyone not so protected to have any association with spirits. That explains the opposition of his disciples. They are afraid of spirits because their master cautioned them against them.

LYMAN C. HOWE.

Moral Cowards.

TO THE EDITOR:

I was much pleased to see you re-establish the old name of the RELIGIO-PHILOSOPHICAL JOURNAL. It awakened almost sacred memories and caused reveries of the past to arise out of the mists of which come trooping back beloved memories of those who have gone on. Bro. Bundy, labored long and faithfully for our beloved Cause, and many others.

Your Borderland department is, in my judgment, one of the best features of the JOURNAL.

Many of us who live in smaller towns and the country have little opportunity to see any of the phenomena of Spiritualism and for those who have been more fortunately situated to give us their experiences makes very interesting reading. We had a regular lecturer here for about six months, Mrs. Carrie M. Hinsdale, and have set a lot of people thinking and made a good many converts to Spiritualism. In fact, we have converted more people than are willing to acknowledge it. The pressure brought to bear by the churches and a society that is corrupt, keeps a majority of those who honestly believe in Spiritualism from publicly announcing the fact.

The world is full of moral cowards and people who go with the crowd and have neither the capacity nor honesty to think for themselves. Many people are mentally deformed much like the Chinese woman's foot, or the Flathead Indian's head, and by very much the same process. They can't reason themselves out of something they never reasoned themselves into. J. F. MCCARTY, M. D. Comanche, Tex.

Charitable Thoughts.

TO THE EDITOR:

The anti-fraud meeting in Scottish Hall, San Francisco, on Sunday afternoon, Oct. 16, reminded me of one held in New York City in 1873. As I entered Dadworth's Hall after an absence of six years, many on the platform were hurling invectives at Foster, who had been found with paraphernalia in his materializing seance, and what one did not say, the others did, until they had about squelched the poor fellow. They had no words of charity or sympathy, no one said, "He is a sensitive and subject to all kinds of influences in and out of the form," or that it was possible that some enemy had secretly put the wigs and muslin into the cabinet when the lights were turned low, in order to make out a case of fraudulent practices. I kept my seat as long as I could, when an influence impelled me to the platform, and I said: "Six years ago this Society gave me credentials to all progressive persons wherever I might find them. How well or imperfectly I have fulfilled my mission will be seen in the spirit world, but I have been constantly at work throughout the Middle and Western States, and came back home to this Society to have my spiritual strength renewed. Judge of my surprise and disappointment to find all the afternoon spent in berating one poor man. Had they not principles to talk about, instead of persons?" They soon dismissed the meeting and the truly spiritual gathered around and thanked me for my remarks.

Ere long we shall all be weighed in the balance and let us see to it that we have enriched our spirits and woven a garland of beautiful charitable thoughts for every one; as well as to weed out our own door yards, before we censure our neighbors for their neglectfulness and untidiness. How beautiful were the

words of Jesus when the erring woman was brought before him for condemnation. After telling her accusers that those without sin could cast the first stone, they all went away ashamed of what they had done, and he said to the woman, "Neither do I condemn thee; go and sin no more." MRS. F. A. LOGAN.

[The thoughts of Mrs. Logan are good, and do credit to her heart, but we must not forget that in the story alluded to, Jesus did not tell the woman to *continue* in her evil practices. He said, "Go, and sin no more." If the fakers would repent *sincerely* of their practices and forsake them, we, too, would say, "Go, and sin no more."

But the president of the above-mentioned anti-fraud meeting talks against physical mediumship, and declares that there are no *genuine* physical manifestations! And though he *professes* to have "reformed," he still proves his insincerity by advertising in the same paper which contains his confession of practicing fraud for years, that he will, for a consideration, "by mail or in classes," teach anyone to perform the tricks "as practiced by prominent mediums everywhere." What for? People cannot be induced to pay for learning how to do these things, except to "practice" them and get their money back, or "make a business" of it. The professed reformation is evidently only another phase of the *fake* career of the president of the "truthseekers' anti-fraud Spiritualists' meeting." Honesty of purpose there seems to be none.—Ed.]

Washington State Convention.

TO THE EDITOR:

Owing to the delay of charter, our Convention was postponed from Sep. to Nov., and we sincerely hope that the Spiritualists of Washington will awake to the interest of their cause and meet with us in Tacoma, Nov. 16 and 17, and help to make this Convention one of which our State may be proud.

We are now a legally chartered body under the N. S. A., and as such hope to do much good work. All subordinate societies wishing to be represented at this Convention can do so by applying to the undersigned for a charter before the coming Convention, and any speakers intending to come this way would help the Cause and bring themselves before the Spiritualists of Washington by being here at that time. Any such will find a welcome (and place upon the program) awaiting them if they will write to us beforehand. Remember, "In union there is strength!" Rally around us, friends, and make this a day long to be remembered. ESTHER THOMAS, Sec. 2003 Second Ave., Seattle, Wash.

A Son of the Eternal.

TO THE EDITOR:

In an eloquent address in Toledo, O., Prof. Chalmers said of Lafayette: "One hundred and seventeen years ago there stood in the village of Yorktown two of the world's greatest heroes; two of God's noblemen—not noblemen because of their position in any social caste, but noblemen in the sight of God. These two, Washington and Lafayette, stood up, and the remnant of the British army deposited their arms and filed between them. And thus, at the age of 24, this boy general had assisted at the birth of a great nation, had helped to make more history than many men see made in a long lifetime. I shall not take the time to touch upon his subsequent career, his successes and reverses, but let me say that all through his long, useful life, he never wavered from his purpose of right doing."

It is of interest to know the faith of this great personage. Like Washington and Lincoln he was a Liberal, and in the words of another great statesman and author, his creed was, "The world is my country, to do good my religion." What a group of eminent statesmen and philanthropists—Washington, Lafayette, Abraham Lincoln, Franklin, Thomas Jefferson, John Adams and Thos. Paine! All Liberals or Theists and men of the highest character and intellectuality. Strange that some well-meaning but ignorant and prejudiced sectarians have been so unkind as to defame some of these grand personages. They were indeed brothers of the Nazarene and in full accord with his declarations. They were imbued with a full measure of the Great Spirit and true sons of the Eternal. QUAKER.

The Reviewer.

The Greatest Thing Ever Known, by Ralph Waldo Trine. 12mo, 35 cents. T. Y. Crowell & Co., New York and Boston. For sale at this office.

The author gives a clear and concise statement of our true relations with the Infinite Life and Power; asking the reader to take nothing from mere hearsay, nothing from the authority of some one else, all deductions are drawn from his own reason and insight. Starting with Being as the foundation upon which he builds, he leads along step by step until he arrives at the greatest fact of which human thought can become conscious, namely, the essential oneness of the human life with the Divine.

The great central truth of the booklet will come as a revelation to many, to others it will serve to give renewed life to certain realizations of which they themselves have already been more or less conscious. It is written in a clear and simple manner and is designed for "the people," as all of Mr. Trine's writings are and as all thus far have so abundantly proved.

Life and Immortality of Man, by A. Gibbs Gabrielle. 116 pp. Price 50 cents. Published by Peter Eckler, New York. For sale at this office.

This is a treatise on the physical body as viewed from the free-thought standpoint, and is well written and instructive. The author wisely remarks as follows:

"All our dreams are limited to the flesh and blood, through which the forces play and sport—when the brain is not too tired to force the ego to realize. In sleep we realize the things that are within; in wakefulness the things that are without. Why even when awake, with eyelids closed we can, whether we think or not, realize impressions within the liquid of the eye and even within the lids. It seems to me that without some amount of light that vision in slumberland or wakefulness would be dead."

The December number of *Immortality* will be devoted exclusively to "Reincarnation," and besides the splendid articles upon it, there will be a compilation of all the best poetry on the subject. Order at once through the JOURNAL, or send to J. C. F. Grumbine editor, 3960 Langley Ave., Chicago. Single copies, 25 cents.

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Local News Summary.

Edited by M. S. NORTON.

Mr. M. S. Norton lately sustained an injury to his foot. A scaffold gave away, on which he was at work, and he fell a few feet. We are glad to say that the injury is slight, and hope he may soon recover.

Letter Box.—Anything intended for the JOURNAL may be put in the letter box on the store door, at 1429 Market street, when it is closed, or Sundays, or at any other time. It will receive prompt attention.

The Ladies' Aid Party, last Friday, had one of the best programmes in its whole career. It was a musical and literary entertainment, the participants being Mrs. Dr. Turman, dialect recitation; Mrs. Geo. A. Tuttle, vocal solo; Mrs. E. R. Rockwood, recitation; Mr. J. T. Lillie, song, and Mr. Wm. Rider, recitation.

The ladies will give a free social at Occidental Hall, 305 Larkin St., on the second Friday in November—an informal one "just to get acquainted." All will be welcome.

The regular monthly social will be held on the last Friday in November. Good music. Professional talent. All are invited.

Mission Lyceum Benefit.—Mrs. C. T. Martin, and Mrs. Sadie Eberhardt, assisted by Mrs. Louisa Drew and Mrs. Harry Hargrave, will hold a circle in Mrs. Eberhardt's parlor, 937 Guerrero St., near 22nd St., for the benefit of the Mission Progressive Lyceum, on Wednesday evening, Nov. 2.

The Children's Progressive Lyceum held a very interesting session at 909 Market street, last Sunday, at 10:30 a. m. The recitations, vocal and instrumental selections were excellent.

Mr. Meekin's talk to the children was very instructive and to the point. The spirit control of Mr. Goff took the occasion to entrance him and gave the children a nice little talk. He and his control are always welcome.

Our large free spiritual library is open to the public from 10:30 to 12 every Sunday morning. C. H. WADSWORTH.

Mrs. R. S. Lillie's subject last Sunday evening, at Occidental Hall, San Francisco, was, "Ask and ye shall receive; seek and ye shall find, knock and it shall be opened to you." It was an eloquent lecture, full of inspiration.

Mrs. Mary C. Lyman is desirous of opening a correspondence with societies wishing a speaker, and can be addressed at 321 1/2 S. Spring St., Los Angeles, Cal.

National Basic Principles.

Just as these forms were being closed, we have obtained a copy of the Declaration of Principles, and Resolutions adopted at the National Convention, and give such an insertion here:

We, as Spiritualists, do not believe in a creed to be used as a test of fellowship, but the following is a Declaration of Principles most commonly accepted by us:

Resolved. That Spiritualism rests on science, and has scientifically demonstrated the following facts:

1.—That there is an objective spirit-world of varying grades, enveloping the earth, which is tangible and real to those living in that world, as the earth is to us.

2.—That it is peopled with men, women and children who previously were inhabitants of this world.

3.—That there are laws in nature, which, when understood, enable those people to hold communion with those still in the flesh.

4.—That so-called death marks no change whatever upon individual character, but that one enters the spirit-world, in the spirit body, as absolutely the same person in all respects that he was here.

5.—That the full and most important consequences of earth-life are not and cannot be experienced on earth; hence, without knowledge revealed from the future world, one knows not and cannot know fully, how he ought to live, nor the truths he ought to teach while here.

6.—That in the spirit-world the way is open for each one to advance in the scale of life in proportion as he discovers and obeys the laws of soul-growth.

7.—Spirits uniformly testify that their future condition would have been greatly improved, had they investigated and understood before leaving earth, the fact and principles of spirit return.

8.—That on the question of who, what or where God is, Spiritualism gives us no absolute, final and demonstrated knowledge, but leaves it for each one to determine by the light of his own understanding. It is no part of Spiritualism to dogmatize or state theories, but simply to state demonstrated facts.

Resolved. That Spiritualism as a fact does not depend on organized societies, ordained ministers or concert of action by its adherents: but is a fact in nature, and has been forced into recognition by the unfolding of the human race, and we recognize organization as only the directing and adjusting of the force of spirit power along lines of human development and usefulness.

Resolved. That inasmuch as the spiritual philosophy covers all human action, therefore, we are in favor of all reforms along either temporal or spiritual lines, believing that a wrong done to one is an injury to all.

Resolved. That we are unqualifiedly opposed to the effort that has been made, all too successfully in some States, of enacting so-called medical laws at the dictation of the medical fraternity.

Resolved. That we will resist to the uttermost all attempts of religious bigots, of whatever name, to engraft their God upon the Constitution of the United States.

Resolved. That we are opposed to all Sunday laws that are based on the idea that it is God's holy day. We are in favor of taxing church property.

Resolved. That we extend our cordial sympathy and co-operation to the struggling masses of other countries as well as our own, in their efforts to achieve larger liberty, a better chance to earn an honest living, thereby to better their condition socially, morally and physically.

Resolved. That we earnestly recommend the yearly engagement of speakers, together with the construction of fitting temples or edifices, to be used exclusively in connection with and for the benefit of Spiritualism.

Resolved. That we endorse the First Spiritualist Training School, incorporated July 4, 1897, under the laws of the State of Ohio, and all other efforts, wherever made, to encourage a higher standard of education in our ranks, and especially among our mediums, writers and speakers.

Resolved. That we earnestly recommend the establishment of Lyceums in all local societies.

Resolved. That we endorse the Veteran Spiritualist Union and all other similar and praiseworthy efforts to assist the aged, sick and worn-out workers who are needy.

Resolved. That we believe all Spiritualists throughout the country should organize into local societies: that all local societies should organize into State

Associations, and that all State Associations should join the National Association.

Resolved. That we discountenance the use of tobacco, opium and all similar articles which are deleterious to human welfare, and especially do condemn the use of strong drink as a beverage, and the saloon as a breeding-place of a swarm of evils, and that we support all feasible and practical movements for their suppression.

Whereas, the interests of Spiritualism are vitally connected with private family circles, and

Whereas, the value and safety of such circles depend largely upon an intelligent understanding of the laws and principles of spirit control and mediumistic development, therefore,

Resolved. That this National Association earnestly urge upon all Spiritualist families the organization of family circles in their own homes.

Resolved. That we believe in the equality of man and woman in all departments of life without exception—social, educational, financial, political and religious.

Resolved. That we are in hearty sympathy with the objects and work of the Psychical Research Society, and we rejoice that through its instrumentality Dr. Richard Hodgson has become convinced of spirit communion, and we recommend a committee be appointed to consult with the president or secretary of the Research Society, looking towards a closer union of the two bodies.

Resolved. That the ordaining of ministers of the gospel of Spiritualism be left to State organizations, where they exist, and elsewhere to chartered societies of the N. S. A.; that extreme caution be used by such societies in granting ordination papers; and further, that on the proper proof that any persons who have already been ordained and registered in the N. S. A. headquarters, have by their conduct disgraced their high calling, such persons' ordination papers be revoked.

Remember the Occult Book Store, 1429 Market St.

Mrs. Eberhardt's meeting at Excelsior Hall on Mission St., San Francisco, last Sunday was very interesting and successful. There was a large and intelligent audience.

Mrs. Logan's "Circle of Harmony" was very interesting last Sunday at Occidental Hall, 305 Larkin St., San Francisco. It opened at 11 a. m., and continued three hours. All are welcomed and can participate, as occasion presents itself.

Mrs. Lillie gave an interesting lecture at Odd Fellows' Hall, Oakland, last Sunday morning.

Dr. Lavinia Knowles has moved her residence to 166 Tenth St., between Jackson and Madison streets, Oakland, Cal., three blocks from Oak Station. The doctor is preparing to establish a Sanitarium, as well as classes in Occult and Mental Sciences.

Meteoric showers will commence about Nov. 13, says the New York Journal of October 23 (a copy of which is sent us by Mrs. Howard, of Sheffield, Mass.) They will envelope the earth in fiery spectacles. The main mass of these meteors is due in November, 1899, but since they extend over two thousand millions of miles, they will require at least three years to pass the parts where their orbit intersects with the earth.

Celestial Dynamics.—For some time this book (by the author of the "Light of Egypt") has been out of print. A new edition is now ready and can be obtained at this office. Price \$1.00.

It is an excellent treatise upon those subtle or Occult Influences of Nature—that Solar Force or Planetary Influence, which lies at the basis of Astrological Science, and which is generally known under the broad name of "Vibration."

Mrs. T. Crofts, whose Psychometric Reading of President McKinley was given in the JOURNAL for July 7, 1897, continues to give Psychometric and Graphological Readings to those who apply for them—(Graphology is reading character from hand-writing).

Send to this office some of your writing, a photograph, or some small article you have handled or worn, with \$1.00 and two 2-cent stamps for postage, and the readings will be mailed to you direct by Mrs. Crofts. Those who have had Readings are all well pleased with them.

Societies and Meetings.

Under this heading we insert notices of meetings at TEN CENTS per line each insertion ONE INCH (10 lines). \$3.00 per month.

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Society of Progressive Spiritualists,

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7.30 p. m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

LADIES' AID SOCIETY meets at 2 p. m. on Wednesdays for business at 305 Larkin-st; benefit social on the 2nd Friday and regular monthly social on the LAST FRIDAY of each month at 305 Larkin-st., San Francisco.

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T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., THURSDAY, NOVEMBER 10, 1898.

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No. 187

THE BORDERLAND.

A Vision that was Realized.

The following is related by President Austin, of Alma College, Ontario, in an article in the *Arena*:

"My fourth incident is given on the statement of a Mr. C—, of Nova Scotia, a bank manager in an important city, who was personally acquainted with the family concerned and had the statement from the lips of Mr. M—, whose experience I am to relate, who resided in Montreal, and who had a brother in Toronto and one in Urbana when the strange occurrence took place. According to my informant, Mr. C—, Mr. M— was long a very prominent figure in the business life of Montreal, having been a wholesale merchant there for years, and being well known throughout Ontario and Quebec, particularly among the Methodist people, of which body he was a leading member.

"One morning just before daybreak Mr. M— awakened from sleep with a most vivid impression upon his mind that his two brothers, from Toronto and Urbana, were in the room with him and were conversing with him. He believes he was awake, because he was conscious of his surroundings; and after the remarkable experience about to be described he remained in a conscious condition until he arose.

"After a brief salutation, his Ohio brother, calling him by name, said: 'I am dying and want you to dispose of my property in this way.' Then followed a brief outline of directions as to the property of the younger brother. The vision soon passed away, and Mr. M— was left to reflect upon his strange experience. The impression produced upon his mind was most vivid, so that he had not then nor has he had subsequently any doubt whatever as to the reality of the communication made to him in this marvelous way. He fully believed that his brother was dead, and as soon as breakfast was over he mentioned the strange occurrence to his wife, as well as his belief in the message so received. She treated it as a dream, but could not, as Mr. M— declared that he should soon get word of his brother's death. That news came by telegram within a couple of hours. His brother evidently had passed away about the time of the vision. Accordingly Mr. M— decided to leave almost immediately, and, arrangements having been made by telegram, he and his Toronto brother were to meet that evening at the station in Toronto and proceed to Ohio to attend the funeral. On meeting his brother at Toronto, and before acquainting him with the experience of the early morning, his brother said to him: 'I had a strange experience this morning before daybreak.' 'And what was that?' inquired Mr. M—. 'Why,' said the brother, 'I thought I was in your bedroom in Montreal, and that C— (the deceased brother) was with me, and he said, 'I am dying, and I want you to dispose of my property in this way.'

"Then followed the same directions which

Mr. M— believed himself to have received in the morning vision. This, while confirmatory in one way of his own experience, was very perplexing indeed so far as any solution of the phenomena was concerned. They journeyed together to Urbana, and interviewed the family with which the deceased had been stopping at the time of his death. From them they learned all the circumstances of his illness and death, and found that their experiences on that particular morning agreed with the hour of death. They learned also the additional fact that for some moments preceding his death he was in a semi-entranced condition, and perfectly oblivious to all about him, but appeared to be conversing with some one not visibly present; and they heard him speaking to his brothers about the division of some property.

"Here indeed is a strange case for the philosophers. A man dying in Ohio at a certain hour is heard talking to his absent brothers about his death and the division of his property. A

visions, however not for publication, but because he desired us to know he had such visions. At one time in a letter to me, he stated that he had just had a strange experience; that I appeared to him in spirit and conversed with him about mediumship, then vanished. He asked me for my picture, to convince himself that he was correct. I sent it and an immediate answer came, that he was correct. I had paid him, as well as others, a visit in spirit; but I was not conscious of this, as I was when taken in spirit by my guide, to the spirit world; for those visits are as vivid now as when they took place; are as real as the memory of any visits I have ever made in the physical form, to different localities; so there must be a difference in the way the spirit is projected from the body, or for what purpose. Only three years ago, I attended a grove-meeting at Antwerp, O., in company with a lady friend. A clairvoyant medium arose and gave me a public reading, and added that she had seen me a number of times; that I



A Hindu Devotee who Sleeps on Spikes.

(From an actual photograph).

In India devotees hold up their arms until they become rigid, imagining that the physical body must be tortured in order to develop the spiritual nature; and also, as shown in the above engraving, they sleep on a bed of spikes and otherwise do violence to their bodies, as they are taught by their priests and religion.

brother of his in Montreal believes that at that hour he saw him in his own room, and heard the words spoken in Ohio. Another brother in Toronto believes himself to have been present at this interview in Montreal at the same hour, and to have heard the same words spoken in Ohio. Who will explain the many curious and complex problems involved in this incident?"

Borderland Experiences.

I feel impelled to speak of some of the experiences I have had as a medium.

Some 25 years ago while publishing the *Morning Star*, I received many letters from all parts of the country. Among the writers of these, was a gentleman from California who was a medium and who sent to us several of his

had come to her in spirit and spoken to her. I was perplexed, for I was not conscious of such a thing. It seems that when we are asleep and sometimes while mentally at ease, our spiritual selves go forth on missions we know not of.

At another time, a number of years past, I had a very peculiar experience. It was in the night. I was awakened by a company of spirits who seemed hastily to jerk my spirit out of the body and I remember yet, how we flew like lightning across the ocean to a great city where a fire was raging. In a hotel on fire, there were persons whom the spirits wished especially to rescue and were not able to do so, so came for me and my strength to help them. It seemed a very difficult task to get them out. We worked every way, lifted, pushed with all the strength that could be used, and finally

pushed them through smoke and flames. I wondered while it lasted, if I should be seriously burned when I would get out of it, but as soon as all we could get out, were in the open air and safe, I was just as hurriedly returned to my body with no injury whatever, although all the next day I felt exhausted, as if I had really done some very hard work.

Now I was perfectly conscious of this, and here are the different ways of rendering service, all seemingly conducted by different methods, for desired results.

MRS. M. KLEIN.

Van Wert, Ohio.

Demand and Supply.

Shoddy goods are only marketable where a demand exists. So long as the demand is such as to make it pay, the goods will be forthcoming. The frauds in Spiritualism, so shocking to honest people, and revealing such depths of depravity as to almost shake the faith of an optimist, are directly due to the public demand for marvels, and its blind credulity in accepting as genuine all that comes labelled mediumship. Had the Spiritualists in general adopted rigid methods of investigation, and required all phenomenal mediums to eliminate every doubtful condition from seances, insisted on leaving no chance for fraud, and patronized no medium who refused the most exact and absolute protection against deception, the crop of fakes would have been exceedingly small. But the reverse has been true. Investigators and believers alike have clamored for the extraordinary, such as rarely ever is genuine, and the most vital facts, bearing scientific evidence of immortality, have been brushed aside, overlooked and ignored, in the maelstrom of wild, weird wonders conjured up and manipulated by conscienceless fakes. It was soon discovered that fraud pays, and is the only thing that does pay, since this wonder-worshipping disease became so contagious and dominated all normal methods and natural reason. To put obstacles in the way of fraud was to spoil the feast of this morbid appetite that cares only to be astonished and pampered at the expense of reason, truth and intellectual integrity.

This hypnotic fever has so dominated the public mind—such as were seeking marvels—that for a candid critic, in the interest of honest mediumship, to ask for best conditions was to make him a target for vicious attack and brand him as an enemy to the Cause. Under such conditions fraud flourished; fakes were safe from all danger of exposure; and if exposed they were made martyr-heroes, and more popular than before. This state of things has existed for many years, and we are reaping the harvest to-day. The innocent suffer for the guilty, and now we pounce upon the fake that we have made and denounce him as the vilest of all villains. We should rather pity him as the product of our own ignorance, stupidity and morbid demands that have given a hot-bed growth to certain proclivities in human nature, forced into abnormal prominence by the conditions we have made. Now, not one fraud in ten is likely to be detected and the guilt proven so as to justify action against them by the present means and methods of investigation, and so long as the clamor is for "tests" and wonders, without any critical system of investigation, and people continue to shut their eyes and open their mouths and swallow all that is offered them, and allow fakes to make their own conditions, which will always provide a safe exit for tricks, just so long will frauds prosper and "exposures" be innocent pastime, at which fakes smile and smile, and continue to be villainous.

The only remedy against fraud, it seems to me, is to invariably require conditions that render fraud—on the part of the medium—impossible. Then, if a spirit trick us, it cannot invalidate the evidence, which constitutes the chief value of phenomena, that they are of occult or spiritual origin; thus establishing the basis of the science of life upon scientific data.

Physical phenomena inaugurated Modern Spiritualism, and in a great variety of ways they have continued to accompany and support it, and no amount of fakism can shake this foundation. To-day we have mediums through whose agency physical phenomena occur under conditions that admit of no possible deception.

Henry Slade has been often charged with fraud, and I presume justly, too. But in his prime phenomena occurred in his presence that

no theory of fraud can touch. An instance: About 20 years ago Dr. M. B. Weaver, of Waverly, N. Y., visited Slade in New York. He was a total stranger and did not give his name. Sitting by a table, in broad daylight, Slade's hands both in plain view on the table, a hand and forearm formed before his eyes, unconnected with any visible arm above the elbow, picked up a pencil and wrote: "Dr. De La Graw," dropped the pencil and vanished, Slade's two hands all the time in plain view, quietly resting on the table. Dr. Weaver was a wonderful clairvoyant and magnetic healer and Dr. De La Graw was his spirit control, of whom Slade knew nothing.

Thomas Waterman, of Binghamton, N. Y., a lawyer and law author, went to Slade, carried his own slates which he bought new that morning, washed, and marked them, and as he entered the room Slade said wait a moment. "Will you write for this gentleman if I stay here and do not touch the slates?" Loud raps ten feet away signified yes. Mr. Waterman proceeded across the room to a table, laid his slates on the table, and laid his hands on them—Slade remaining near the door some six to ten feet away. After a little the lawyer felt and heard writing between the slates. After a time he opened the slates which the medium had never touched, and found a long message from his brother, his name signed, and reference to his early exit from this life, etc. Mr. Waterman was not looking for word from his brother, but his whole mind centered upon his wife, from whom he was anxious to hear. Now, a thousand frauds, even by the same medium cannot invalidate the evidence of such facts as these. But most people, even obstinate skeptics, after a few such experiences take it for granted that a spirit that can do such things once can again, at any time on call, and they relax all vigilance and make themselves easy dupes.

LYMAN C. HOWE.

Death a Victory.

From the standpoint of theology, death is a failure; a going-out of the purely sensible, reasonable and logical into the very essence of unreality, into that which is the opposite of the natural. Dealing with the old conceptions of judgment, heaven and hell, the whole subject is wrapped around with that which is unnatural, which is quite as hopeless a failure as death, regarded in the light of materialism, which is to go out into utter nothingness. The materialist's conception is the better of the two. Death is a failure because there is no direct point of touch between the bereaved and those for whom they mourn; between those who live on this side of the tomb and those on the other side.

The voice of Spiritualism rises over the groans of agony, over the darksome night, the hells of human suffering, and proclaims light, life and loveliness; proclaims the glorious attested fact that death is a signal success—a vestibule leading the pilgrims of night into the many-mansioned homes. It proves itself to be a victory in harmony with love's eternal memory. Death is vindicated in the light of evidence which confirms the most treasured experiences. It opens the tomb that theology had closed. The church service is no longer mournful, the coffin is no more a thing of horror, love is no longer buried in the grave—the two worlds have joined across the narrow gulf.

A. H. N.

The Sub-Conscious Self.

A REFUTATION OF THE THEORY THAT THE SUB-CONSCIOUS SELF IS A CAUSE FOR PSYCHICAL PHENOMENA.

That the sub-conscious self is always of a higher type of being than the conscious, I believe is admitted. That it stands in position of mentor or conscience, so to speak, has been personified in the Dr. Jekylls and Mr. Hydres of the world. That the present time is one fraught with grave responsibilities as far as mental phenomena is concerned, is true, and that its study has given rise to many vague theories, among which and foremost, stands the one of reincarnation as a means of ultimate perfection of being.

Reincarnation then, means what? The re-assuming of fleshly garments that the work on the psychical plane of life be continued, argument being that sins committed on the objective

plane of existence can only be atoned for or wiped out by the remedy being applied on the objective plane also.

Given this hypothesis, Theosophists have given rein to the imagination and created for themselves an astral condition which, I admit exists,—but also a Devochan or retiring room to which the tried spirit may retreat and in which a season of uninterrupted bliss may be experienced until the time arrives to resume fleshly responsibilities.

Pause here to reconsider the incongruity of emerging from this beatific state in order to once more contend with the world, the flesh and the Devil. Proceed cautiously along the line of argument not conscious of the change, then where the good of such retributive justice? Taking on the conditions where left off, would it not be rather confusing after a century or two of blissful dreaming? Rehabilitated in the earthly, of what use to the ego were those placid experiences if they were not to remember and in remembering, find incentive to effort to again enjoy the same.

These the weak points in the argument which, in its promise to finally complete the work of resurrection from sin in the world, seems in a sense to be good, since to know and understand the great problem of human destiny seems to be the object of all our scientists to-day, and the various stratas of humanity present such different degrees of development that it would, at first thought, seem a reasonable and not undemonstrable theory.

A seed, unless it be quickened, shall not bring forth fruit. To be quickened, then, is to be subjected to the darkened process, the hiding away in earth, which pertains as well to the laying away of the natural body, and to which it is oftentimes,—nay always compared by the minister of the Gospel as he stands beside the useless worn-out covering of the entity which has inhabited it.

Given this starting point, the empty casket, where then is its occupant? Not far away, according to the consensus of opinion. Theosophists assert, in the astral condition which is all about us. Orthodox authority, more or less rigid,—would say, in heaven or hell,—and the latest conviction all along this line is that both are conditions and not places,—wisely failing to point to the sorrowing friends who stand there, the exact location. I say, that in etheric zone of law, which is near at hand also, are all the entities or souls that have ever passed out of conscious life on physical planes of being. That these have each an etheric body, as they have borne the physical, so they shall also bear the etherial, and that, in substance, is what the time-worn text means, "and both are of the Father."

Arriving at a point which I wish to make clear, I ask you this question: Have you ever known a seed to return to the husk from whence it burst forth? I have not, therefore I must assume, since nature never belies herself, that it does not in this case, and that the doctrine of reincarnation, on the Theosophical basis, is unreasonable and absurd.

Now, too, while not utterly doing away with it as a theory, I wish to present another, which differs from it, yet is still the same and which the word "re-incarnation" will also cover.

Granted that entities in their etheric bodies inhabit the ethers about us. Given the same mentality as our own, the same zone of law would necessarily cover both. Admit this thought and we are on easy speaking terms with the friends who have passed through the gate of physical consciousness. What then is there to hinder? Thought transference is now an accepted scientific fact—to exchange with them no more a great feat than to do so with those who are still in life, as we term it, although it is a misnomer. Sub-consciousness then is what? The latent force within ourselves that responds to our conscious thought, or would it not be more reasonable to suppose the super-conscious element at work in both cases?

Taking the divine injunction, "Bear ye one another's burdens" and so fulfill the law of life. That "Ye follow in my footsteps," sayeth the Christ. "Lift up the fallen, rescue the perishing and comfort the dying," came he not back from—where, to comfort those sorrowing disciples? Gave he not the message, "Arise and go forth. Spread the good tidings?" Arisen, and yet there in the midst of a verity. Not all the multitude, nor yet the Apostles, beheld him and heard his words. The few only whose sen-

sitive organisms responded to the sublime thought sent out from etheric condition and which touched shores of receptivity in the brain of the favored ones.

"Take my yoke upon you and ye shall find it easy." Have ye done so? "Even unto one of these little ones" the "cup of cold water," have ye lifted it up when ye might have? Sadly I answer in the name of the race, I fear not, and yet there are times, you remember, when the other self, shall we say? "No, but some other self, striving through this medium, has pleaded, 'Do not turn away from the straight and narrow path. Come back.'" You have not always even paused to think, for if you had, that other self, or other thought, would have impressed (perhaps you would call it) you to choose the better part.

I say that from out of the eternities before and after the "lines of life," as Dickens said in "Little Dorrit," are running, which are to meet and blend and cross our own. That from out of the etheric zone they stretch their slender tethers, etheric in nature, and that over their minute lines of communication messages of comfort, of warning, of cheer, may safely ride, arriving in that port of receptivity, the brain cells of the human head, there unladen, and that the divine work of resurrection—each soul striving to lift the ones below him upward—it may be accomplished. In the beautiful language of one of our poets, "Save thou a soul and it shall save thine own." "AIDA."

Occult View of America.

There has been so much said and written about the war with Spain, and the disposition of the Philippines, that only a brief reference to our success is necessary for the purpose of this article; but rather let us take a deeper and a more occult view of the power, of the wisdom and force plainly to be seen and realized by those seeking the causes of every manifestation of physical life.

That the United States Government has had a remarkable career since the landing of the Pilgrims cannot be denied. Her victories have been signal, but always by intelligent and vigorous action and strong will. We can see the material cause of our successes, and still we almost wonder why results have not sometimes been against us. The nation has struggled along experimenting with untried problems; much of the time in bitter political squabbles, and in the opinion of the crowned heads, just ready to fall to pieces.

It was stern resolve and desperate struggle that gave us independence, and this was gained against the will; and in spite of a large class of obstructionists. The chances appeared against us; the fearful hearts and laggard hands gave no aid to the colonies, but they succeeded; the unspoken prophecy must be worked out and revealed along the centuries—the bowl must not be broken at the fountain....

The joyful surprise of Dewey's wonderful victory came just at the right time—and such a victory! Man could not expect such a triumph, but occult causes could produce such results. History will record it as one of the most marvelous events of modern warfare. A squadron of 15 or 16 ships of Spain destroyed and several hundred men killed—America's loss, one man killed by accident. I allude to this grand victory as it emphasizes the presence of the unseen power which has sustained America in all her struggles for liberty and progress.

The results in the Antilles are no less striking. Shafter's victory, though attended by the loss of several hundred men, was remarkable in many respects. An army in an enemy's country, and an unpropitious climate, and very unfavorable conditions, seldom cause the surrender of a large city and an army double the size of its own. Certainly nothing but true loyalty, immense labor, great bravery and an inspiration from the source of all causation, could accomplish such great results.

The destruction of the Spanish squadron under Cervera is evidence of great power somewhere. Of course the American ships were powerful and commanded by able officers and the best of men; but who could imagine or even dream that four or five of Spain's best battleships—the pride of the nation—could be riddled with shot—burned—run ashore—sunk and destroyed, and hundreds of lives lost, while the American loss was one man killed. The nation may well feel

proud of her navy and skillful men, and we may begin to realize in very truth that *America has a destiny and it must be fulfilled.*

Now comes the protocol, just soon enough to prevent a desperate struggle at Havana and San Juan, and late enough for us to take Manila and hold the key to the situation. At this writing the Peace Commissioners are striving to settle difficulties in which millions of people are interested. The principal question to settle is, What shall we do with the Philippines? Our excellent President will undoubtedly answer this question correctly, but while it is being agitated I have ventured to advance a few ideas from a more occult standpoint, which, condensed, read as follows:

The United States are destined to bear a large part in giving liberty, morality and justice to the world. The nation is assisted and urged on by a power stronger than man's, and wisdom from the higher spheres of spiritual existence. The people have been inspired as it were in a day, to abandon the conservative methods of our forefathers and to urge the retention of all the Philippines, as well as other lands taken from Spain. The situation is such that the United States must hold all conquered territory. To do so is to gain the respect of the world and uphold the honor of the nation. It is to break the spell of hundreds of years of listless idleness, and oil the rusty cogs of the wheels of Evolution, and send a new thrill of life, even unto the isles of the ocean. E. D. FRENCH.

Ensenada, Mexico.

Psychometry.

I have been reading Prof. Buchanan's "Psychometry." I find it is the same as I have named the Intuitive or Sense of Knowledge. It knows as the eye sees, and is just as much a sense as the sight is. It grows into usefulness by action, just as the other senses do, and when this sense is fully developed, the mind knows all the wonders of psychometry.

Prof. Buchanan gave it a very appropriate name—soul-measuring—but in this case it is the soul or mind knowing, growing and acting and when fully grown it knows all its surroundings. It is a wonder that Prof. Buchanan did not discover my plane of conduction in his experiments. He suggested it in an article he wrote nearly 50 years ago and copied into his "Psychometry," where it will be found on page 33. I said I wondered that he did not discover my plane, but when I consider the peculiarities of the Professor, which I learned while with him 50 years ago, when in Cincinnati, I do not wonder. It is a peculiarity of his that when his mind is engaged on any subject, to bend all energy or force of mind on that subject; sometimes to the neglect of others. Prof. Buchanan has, in his "Psychometry," proven the mind sense to be that of knowledge. Prof. Denton, in his "Soul of Things," has shown by his photographing one thing on another that my planes are facts. Now, when we show what all ought to know, that the universe is continually moving and that matter is constantly changing, then in these three we have a Trinity of force that controls all. DR. E. B. SOUTHWICK.

A Peculiarity of the Spaniards.

The Spanish mind is a psychological curiosity. Hard-headed, matter-of-fact men of Anglo-Saxon or other north of Europe races who find no satisfaction in illusions, but try to look facts in the face, cannot readily understand the unmodern Spanish mind. They often say that it does not seem possible that the Spaniards will do this or that, because it seems impractical and irrational, but that is the way it seems to the practical, rational mind. It does not seem so to the Spaniard who often refuses to see what he does not want to see, who often ignores evils and imagines wealth and success which do not exist and which are not within reach. He will talk about his "honor" when he is robbing the government or planning to poison or to stab a rival.

The full title of the King of Spain recites that he is a king of a great many countries where Spanish rule ceased centuries ago. This fact illustrates the peculiarity of the Spaniards in disregarding facts as they exist both as to individuals and nations and talking and acting just as if everything were as they desired it to be. It is necessary to understand this peculiarity of the Spaniards to be able to understand and to

appreciate the wit of Cervantes. Don Quixote and his knight, Sancho Panza, impossible characters to the Anglo-Saxons, are entirely realistic to the Spaniard. B. F. UNDERWOOD.

The publisher of a Spiritualist paper stands almost alone in his effort to advance the cause of free thought. If our Liberal friends will stop to think for a moment they will realize that the liberal press should be well supported in the battle for humanity. Men there are, who could easily afford to subscribe for and send half a dozen copies of some Spiritual paper to their friends, but they hold on to their dollars and let the papers take care of themselves. They drift along with the tide, without extending a helping hand to the one who is struggling with adverse fortune.—*Dawning Light.*

SECOND-HAND BOOKS.

[One copy only of each of these Books is for sale at this office. An early application is therefore necessary. If wanted by mail, add 20 per cent for postage.]

PAMPHLETS.

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Beyond—Henry Seward Hubbard. 25 cents.
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Twenty Years in Wall Street—Matthew Hale Smith. \$1.
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THOMAS G. NEWMAN, Editor,

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The Editor is not responsible for any opinions expressed in the communications of correspondents.

No notice can be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Rejected Communications will be returned only when stamps for that purpose, accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be mailed to subscribers until ordered to be discontinued, and all arrearages are paid.

SAN FRANCISCO, CAL., NOVEMBER 10; 1898.

The President of the National Association has received an offer from a scientist who is at the head of a scientific institution in this country, consisting of the following: That a laboratory comprising several rooms and a set of instruments, estimated at \$15,000, will be put at the disposal of the Association at the same time with the services of a competent experimenter, who is familiar with laboratory work, physiology, biology and medicine. These services are offered free, as well as the laboratory. The National Convention referred the matter to the Board of Trustees with power to complete the acceptance of this generous offer.

The Rev. Dr. John C. Adams, of Brooklyn, paid the following compliment to the representative modern press in an address at the conference of the Spiritualists in New York Wednesday evening:

The modern journal pays increasing attention to the affairs of the religious world. The place and power of religion are most justly estimated. The church and its doings may not get as much space as politics, nor the ministers be interviewed as eagerly as the boss, but if the preacher has anything to say the press is likely to want it and to pass it on to the people. Indeed, the modern newspaper directly helps the cause of morals and religion by its underlying principle of publicity. It exists to tell what is going on in the world. It is the discourager of secrecy. Its emblem should be a searchlight. In spite of all the newspapers tell that is not so, they manage to tell a great deal that is so. Their theory is that whatever is news to anybody should be told to everybody.

One of the happiest features of the whole of the Jubilee functions was the great gathering of the children, says the *Two Worlds*, of Manchester, England. It was a rare sight to gladden the heart! Over a thousand girls and boys growing up in the freedom and light of Spiritualism, under the influence of the angels and the broad philosophy of the spirit! Surely honesty and virtue, love and goodness, health and happiness, will become increasingly assured to the race as the knowledge of spiritual truth extends.

Is Christianity on the Wane?

In *Mind* for November we find the following, written by C. and J. Montgomery-M'Govern, the proof for which is there given:

It will perhaps be a startling surprise to Christians in all parts of the world to learn that carefully collected statistics prove that Christianity, instead of increasing numerically, as is popularly supposed, is actually on the decline, and that according to the present rate of

decrease this system of theology is doomed to death in 700 years or thereabouts. If the membership of all Christian sects and denominations, including those of every branch of the great Christian Church—Greek, Latin, and Protestant—continues to decline at the rate at which it has decreased during the past 50 years, it is clearly evident from the figures herewith given that by A. D. 2590 not one orthodox Christian will be left on the face of the earth.

Insufficient Evidence.

More than a year ago we mentioned in the JOURNAL that we had received a communication from the spirit of our niece, who had lived in our mother's family, and was idolized by us all. She has been in the spirit world over 50 years. We always called her "Annie," and no one on the Pacific Coast knew her surname, except two besides ourself. About a year ago we were asked to state her full name, and refused, preferring to keep it for a good "test" at some future time.

We gave to the person who wanted the name—Annie Newman, (as two "christian" names) omitting her surname. Soon after, at a public seance, a supposed spirit was announced by that name, and we said we "recognize the name."

Now the *Liberator* criticises us for not calling that medium a "fraud," at the time. As we are not prepared to say that these two names were not hers, we can discover no conclusive evidence of fraud there, and must be excused until positive proof of such is produced.

The medium who gave us this communication was Mr. J. R. Little, of Oakland, Cal., a complete stranger to us, who could not possibly have known anything about our niece or her name, unless it was revealed to him from the spirit world.

Now the local fraud-hunting cranks have assailed our integrity on this trivial circumstance, endeavoring to impair our reputation for honesty and destroy our influence, just because we do not approve of their despicable methods, character, and work!

It may as well be fully understood, once for all, that we cannot be driven from our position of demanding absolute proof of fraudulent practices, before condemning any person—whether mediums or not.

"Fraud-hunting cranks" are often a greater nuisance than the persons they endeavor to entrap and expose. We have no use for either the one or the other.

Again, the *Liberator* intimates that the President and Secretary of the State Association are the "paid attorneys" of one of those whom it denounces as "frauds." As there is not the least speck of truth in this base insinuation, is it not reasonable to conclude that the rest of the innuendoes are equally delusive and false? The whole evidence of an unreliable witness is vitiated when he is proven to be a falsifier! The *Liberator* stands in that position!

Chromopathy.

At the close of Dr. Babbitt's new book, which includes Parts 3 and 4 of "Human Culture and Cure," is an account of the manner in which Chromopathy, or the light and color cure, is spreading over India.

Jwala Prasada, after testing different systems of cure, secured one of Dr. Babbitt's works, and immediately commenced practicing on its plan. After practicing this science for 11 years, he said: "I am now in a position to state that this treatment is to supersede all others. It is at once the cheapest, mildest and most effective of all the treatments of diseases now in vogue." Prasada has written a small work illustrating the subject, which has rapidly passed through several editions and been translated into eight

languages and dialects. In this work it is stated that thousands of lives have been saved from the bubonic plague by Chromopathy; also that hydrophobia, insanity, leprosy, congestion of the brain, apoplexy, dyspepsia, constipation, every case of dysentery, and a great number of diseases of the eyes, ears, mouth, kidneys, lungs, etc., have been cured in the same way. Judging by these facts, and more or less spread of the system in England, France, Germany, New Zealand and Australia, as well as in the different parts of this country, it looks as if it was destined to become an international method of human upbuilding and cure.

But Dr. Babbitt does not depend upon Chromopathy alone, but aims to include the whole field of natural and spiritual forces. He considers Physiomentalism as the proper name for a broad system of cure, including physical and material forces on one hand and all refined mental and psychic forces on the other, such departments of cure as electricity, massage, hydrotherapy, osteopathy, movement processes, mental science, etc., being only partial methods if taken alone.

His works may be obtained at this office.

A great gulf has opened between the advocates of Zionism, who believe in setting up a Hebrew commonwealth in Palestine, and those who hold that Judaism is solely a religious movement, says an exchange. For a social and political colonization of Palestine the latter care nothing. They say that Israel has been scattered throughout the world, that the people might be missionaries of the sublime truths committed to the chosen people. They are citizens of all lands. They have no political aspirations. They say that a Hebrew State, under the protectorate of the Great Powers, including all shades of Zionism, from the ancient orthodoxy to modern agnosticism, would tend to defeat the ends of their religion. The result of the enthusiastic movements begun in Europe will, it seems now certain, increase the colonization of Palestine. And yet the main result of all such movements will probably be a concerted effort of Hebrews and their friends, who are lovers of liberty, to free them from the oppressive bondage and persecutions of the centuries since their dispersion in the countries where they now live.

A Chicago Spiritualist recently had several sittings with Ben and Emma Foster and was told by the spirit Hypatia, (?) that if a spirit named Theon could touch gold, he (the spirit) would insure the gentleman gold for life, and help him to get rich in quick time.

He gave to Foster \$550.00 in gold and presented Hypatia (?) with diamonds. Mrs. Foster was soon seen to be wearing the jewelry, and the couple suddenly left Chicago for Pittsburg, where they were both arrested for obtaining money under false pretenses. As the victim stated that he gave the money to Spirit Theon, and not to Foster, the court was obliged to discharge the culprits. . . . There is no doubt that the Fosters both possess genuine medial powers, but mediumship carries with it no excuse for criminal acts. Genuine phenomena and honest mediums are demanded. All dishonesty and fraud is despicable.

If you would make an undeveloped man hate you, treat him unkindly; if you would make a religious bigot despise you, ridicule his religion; if you would make the world skeptical of your facts as Spiritualists, and not wish to know you, throw mud at each other, and bedaub your own spirits with the slime of uncharitable thoughts.—*Two Worlds*.

The next National Convention will be held in Chicago, where no doubt the delegates and visiting Spiritualists will receive a warm welcome. It has been positively stated that the present incumbent of the office of President will not be a candidate for re-election.—*Banner of Light*.



The Editor is not responsible for the opinions of correspondents.

From Mrs. E. B. Bell.

TO THE EDITOR:

I thank you for the great pleasure given me in reading the RELIGIO-PHILOSOPHICAL JOURNAL. I expect to be able to use the copies, so as to extend to some other lonely heart the comfort and solace it brought to me.

I send my earnest good wishes to all the friends in San Francisco, and wish to inform them that I am happy and well, and enjoying Uncle Sam's protecting right arm, and through the kindness of friends, have a Government position and a lovely home here in beautiful Washington, where the inspiration of heaven comes to gladden and cheer the hearts of true Spiritualists.

ELIZABETH B. BELL.
1927 14th St., N. W., Washington, D. C.

The National Association.

DEAR FRIEND:

I am very sure you will be interested to learn that the new Board of the N. S. A. has several times met in executive council, and that plans for the advancement of our Cause—as well as special details for the work of the N. S. A., have been mapped out with due deliberation and with the general welfare of the masses in view.

It is my personal opinion that the N. S. A. has started on a new year of prosperity and usefulness and that its record will prove that the confidence placed in it by its various chartered societies—as represented by their delegates at the Convention, has been well taken, and not abused.

State Associations will be recognized for their value to the N. S. A., and their rights and privileges strictly maintained.

There is perfect harmony between the members of the Board, and a spirit of zeal and earnestness to work for the good of Spiritualism, is manifested, that is encouraging. Of course there is a great deal of work to be accomplished the present year, but we feel that the sympathy and help of our constituents will not be wanting, and with their encouragement to cheer us on, the members of the Board will be content to labor and never flinch.

Mr. Barrett is hard at work in the right direction. He is indefatigable in his labors for the N. S. A.

M. T. LONGLEY.

We can Spare the Frauds.

TO THE EDITOR:

I see the State Board of Directors want those who are charging many prominent mediums with fraud, to prove their assertions. This is right, of course. If it is not true, expose the falsehood; if true, expose the mediums. Spiritualism contains a great truth, which is being proven by thousands every day. We can spare the frauds, whoever they may be. I think the earnest workers will move right on proclaiming and exemplifying in their lives, the benefits of a cause that can be proven to be the most consistent, reasonable and natural of all the theories of so-called religions of the past.

E. D. FRENCH.

Ensenada, Mex.

Mr. Coleman's Accusations.

TO THE EDITOR:

Will you allow space for a few thoughts which I feel are called for in justice, to myself, to Mrs. Lillie and to the many friends who have reposed confidence in us, during the 18 years of our public work, most of whom I believe will still have faith in my integrity, even after reading accusations made by as eminent a critic as William Emmette Coleman, in his article in the *Liberator* entitled, "Wholesale fraud in San Francisco." He, with no other witnesses than such as he acknowledges have descended to the use of lying, deception and treachery, which, if they have done, whatever may be their excuse for so doing, are open to suspicion as to their veracity as witnesses in any case, and with such witnesses only he casts upon my good name a stigma, and accuses me of being an assistant and aid in the perpetration of fraud and sends this broadcast with as little scruple of conscience and as much assurance as though his dictum was all-sufficient, however questionable his source of hearsay evidence. Of this he says, "I have

been told" so and so. If he were to give such testimony in any court, he would be silenced before he had finished the first sentence. But then he goes on and speaks of a seance in which he says: "I myself saw him keep up the dummy deception with Miller." As I have attended but one materializing seance on the Coast, I suppose he refers to the one held in Mrs. Schlesinger's house, to which she herself sold the ticket, and according to recent confessions she at that time believed it to be a fraudulent seance—when she invited me there and placed me in this compromising position. I presume Mr. Coleman knows what he means by the "dummy deception," as he had been attending and endorsing Miller's manifestations for some months previously and did his proportion of the cabinet and outside act even on this memorable occasion, answering questions, recognizing spirits, etc., in that special seance. But that, perhaps, was allowable on the part of William Emmette Coleman. He was playing a part for the sake of truth, as he now claims, but was not ready for his disclosures. I, he seems to think, should have disclosed just then and there what I thought, and if I stood at the aperture and questioned something which came in the name of my sister, endeavoring if possible to find out what it was, I must be accused of intrigue, deception and duplicity. I did what any person in such a circle must do. When called to the cabinet I responded. When the form approached me, giving the name of my sister, I conversed with it, whatever it was. If Mr. Coleman knows it was a "dummy," he knows more than I did. If he knew that the form that came out of the cabinet while I talked to what purported to be my sister, was Mr. Miller, he knows more about that than I do; and to know what he asserts, he would have found it necessary to have been nearer the cabinet than he was stationed at that time, and to have had better vision than I think Mr. Coleman has, judging from the fact that whenever meeting him he never sees me or recognizes me. However, this may not be a defect of vision.

In this seance he says that I sat with my back to the cabinet and did not look at the phenomena; seeing this he wondered why I came. I went there, not because of any especial interest in that phase of phenomena, but because I had been solicited to attend. As to sitting with my back to the cabinet, I had no choice of seats, I was assigned one which was a conversational *tele a tele*, shaped as a letter S. With such a seat one of the persons can face the cabinet, and the other, which was myself in this case, could not possibly do so.

During my 18 years of public service, no such accusation has been put upon me. It is well known in the movement of Spiritualism that Mrs. Lillie has always stood positively opposed to fraud and immorality; so much so that we have been obliged to bear the bitter animosities of that class in the East, and now to come here and be *classed with the frauds* is quite a turn in events, and with our well-known record of the past years, I think the charge is unwarranted and an outrage.

Now as to my playing a part and helping Mrs. Whitney, it is a base fabrication without foundation and unworthy a man of Mr. Coleman's standing, and I defy him to prove it by any reputable witnesses. Mrs. Whitney is abundantly able to handle her own case, but in so far as it concerns me I refer to it. Mr. Coleman says that "she is no medium at all, and everything proceeding from her in her mediumistic capacity is bogus I am absolutely certain." In this statement he cannot possibly prove that she is not a medium, and therefore cannot be absolutely certain, while I in my experience with Mrs. Whitney in our public work, can testify, and can bring reliable witnesses who will testify that she has proven to them beyond a doubt that she possessed powers of discernment, prophecy, and penetration which could not be exercised in any other way than what we know as spirit mediumship. This point I can prove. Mr. Coleman's is not susceptible of proof.

One more point I wish to make is: If I had chosen to do any fraud work at all, to go into the ring, as he terms it, and obtain information to help other people give public tests, would I not have been more likely to have made use of them in following Mrs. Lillie's lectures with tests, thereby insuring both popularity and financial success, as things have been running the past years?

In justice to Mrs. Whitney I will recall the fact that all the work she did at Trestle Glen, where their main shafts were hauled, was done without money and without price.

That fraudulent practices prevail to a great extent in the seance-room and on the public platform I think I understand as well as any one. That issue, and how

to meet it, is an important one, but if it is ever dealt with successfully, it will not be under the leadership of those who admit that they never did possess mediumship and in all their public work have dealt in deception and trickery, and therefore can have no knowledge of true mediumship; nor will it be by those who make the wholesale and sweeping charges that all are deceivers, because *they have been!* It will be done, if at all, by those who can bring to it something like clean lives and practices themselves, before taking the task of leading the rank and file of Spiritualism to purity and virtue.

JOHN T. LILLIE.

Quite Satisfactory.

TO THE EDITOR:

The reading from Mrs. Crofts arrived duly, and if that lady had known me personally, she could not have given fuller particulars. She described my past life and nature perfectly, and related incidents that have occurred correctly; and the predictions for the future, I hope, with a few exceptions, will all come to pass.

In the reading Mrs. Crofts spoke highly of one of my principal guides whom she wished me to follow faithfully, as he was far advanced in spirit; brilliant in appearance and almost overwhelming for our earthly vision to behold, whose face had an expression of determination and persistency. I could not recognize him, of course, and in my reply to Mrs. Crofts I made mention that I should like to know who he was; and to my surprise, on Oct. 27, I received a letter from Mrs. Crofts with another communication, setting my mind on the subject.

I feel it only right, Mr. Editor, to congratulate you on securing so able and honest a psychic as Mrs. Crofts, to recommend to the readers of the JOURNAL, of which I am one. ARTHUR GROOM.
1610 Vine St., Philadelphia, Pa.

The Reviewer.

A Spirit's Idea of Happiness, by J. R. Tutin. London: Nichols & Co., 23 Oxford St., W. 344 pages. Price \$1.00. In the preface the author says:

"This book, emanating from the spirit side of existence, is humbly sent forth in the hope that it may give an impetus to rational thought, and help its readers to a condition of soul so essential to their well-being as physical and spiritual beings. The lines upon which it is written have not, so far as we are aware, been worked out by any previous writer in the same field. Suffice it to say that the general trend of the work formed no part of any ideas of our own in connection with the subject proposed. We have simply been the passive instrument of the unseen force and individuality, strange and inexplicable as that will seem to many readers.

"The circumstances of the writing of this story will not, we are well aware, be believed in by the ordinary person. We can hardly expect such a credulous state of mind on his or her part at the outset, but we desire that he or she should repeatedly ask him or herself: 'Why should the transcriber of this book tell me a lie in regard to his part or lot in the matter?' He has nothing to gain by such a piece of falsity. This book has cost him more care and attention than anything else of equal length, from the fact chiefly of his difficulty of controlling his own brain. It is hardly possible for a person with multifarious duties and sympathies at all times to stop the machinery of that organ, hence the present writer's inability upon every occasion when he has sat for spirit-control, to proceed with ease and satisfaction to himself with the work on hand. That is a consideration for the skeptical reader, of which our spirit friend expects to have not a few."

The spirit author retains the interest of the reader to the end, and no one can peruse it without being highly entertained.

The leading features of the *American Monthly Review of Reviews* for November are: the editorial comment on the State and Congressional campaigns (illustrated); an illustrated account of the work of the "Y. M. C. A." in connection with the army and navy during the war with Spain, by Albert Shaw; an article on "The Newspaper Correspondents in the War," with numerous portraits; Mr. Creelman's own story of his Santiago adventures; "Ouida's" "Impeachment of Modern Italy," with Signor Vecchia's reply; "The Nicaragua Canal in the Light of Present Politics," by Prof. L. M. Keesbey; and "The Nicaragua Canal and Our Commercial Interests," by Dr. Emory R. Johnson.

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So she opened the door,
And he put on her finger a ring.
Then love came to them on bright wing,
And long years fled away
Like as one happy day—
Sixty years, said my grandpa, this spring.
Then forth from his breast did he bring
A half-finished page,
All yellow with age,
And showed us an ode to the spring.
As he said with the voice of a king,
When I'm gone to my rest
You'll find this on my breast,
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IRENE ACKERMAN.

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True Marriage.

[As one of the curiosities of "automatic" writing, I send you the following, given one evening after an allusion in conversation to that date being the marriage anniversary of some friends. Seated at my writing table I sportively asked what those in the unseen thought of marriage. The above heading was first written, then came the following in rhyme:]

Somewhere in this life of love,
Wherein we spirits clearly prove
Our tenderness on your behalf
There's shown the marriage sheaf, half chaff.

Of wanton, curious lovingness,
And earthly eagerness to guess
What love may bring into hard lives,
Though sadly these oft find that gyves,

As well as charms attend on loves,
Whose root is impulse, that which moves
From selfish aim by foolish arts,
So love, the pure, from self-love smarts.

Thus married bodies suffer sore,
Because their spirits, more and more,
Being wrongly mated, strangely strive
Such prison-bonds to rend and rive.

Yet spirit marriage sweetly blends
With ecstasy the souls of friends,
Who to one sphere at first belong,
Such harmony as blends in song.

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Local News Summary.

Edited by M. S. NORTON.

Progressive Spiritualists.—On last Sunday evening in Occidental Hall, Mrs. R. S. Lillie the speaker for this Society, delivered an address, which has been seldom equaled, and never excelled upon the liberal platform of this city. Her subject was "The Reign of Superstition," and for more than an hour, the superstitions of our day, were arraigned with impartiality. Spiritualism came in for its share of criticism and some of its unproved and unprovable beliefs were subjected to illumination by the searchlight of invincible logic. Let all liberal minded persons pray; to themselves if they can pray to none higher, to be delivered from the superstitions which befog the mind, and retard intellectual and spiritual development. And as an answer to their prayer, let them attend Mrs. Lillie's lecture next Sunday evening, and in a spirit of co-operation bring to bear the united inspiration of a united people, to the end—that the great problems of life may be solved—and humanity be benefited—here and now.

Lyceum.—There was an increased interest and attendance at the Children's Progressive Lyceum last Sunday. Mr. Gough gave another of his interesting addresses to both old and young, and was followed by Mrs. Reynolds, of Portland, Or., who has been a worker in the Lyceum there. She was much pleased with our school and its harmonious influences.

Our Lyceum and the Spiritual Library are open at 909 Market St., every Sunday, from 10:30 to 12 m.

C. H. WADSWORTH.

Signs of the Times.—Those who have made even a superficial study of political economy, know that one of the greatest evils which beset legislative bodies today, is the tendency to shrink responsibility by referring important business to insignificant committees. We desire to call attention to the fact that the present Board of Directors of the California State Spiritualists' Association has placed itself on record against this kind of legislation. The present Board has steadily refused to refer to special committees any question which could be properly dealt with in committee of the whole. We think that we have a model Board of Directors and invite the scrutiny and criticism of our constituency. The object of all legislation is to secure "the greatest good to the greatest number."

Ladies' Aid.—On next Friday evening this Society will inaugurate a series of free socials. They intend to make this a social centre, at Occidental Hall, where all may meet, and without formality become better known to each other. If you come you will be welcome at Occidental Hall, 305 Larkin St.

A Local Borderland Experience.—About two years ago our local secular press chronicled, caricatured and ridiculed one of the most interesting and curious occult experiences of our day.

The Yucca Root Soap Co., a corporation engaged in the manufacture of toilet soaps, at 1155 Mission St., reported to the police department, through the manager, O. L. Curtis, that some unseen force seemed bent upon breaking up the business. Single bars, drying racks full, and whole boxes of soap, were hurled about the store and factory in a violent manner, breaking windows, injuring employes, destroying stock and raising Cain generally; and all this occurred in broad daylight. The detective department, the newspapers, the proprietors, preachers and professional ghost hunters, as well as the general public, all sought to discover the cause, but without success. The riot and destruction went on until the business was nearly ruined. It then suddenly stopped for four or five months, then resumed operations for a fortnight, then ceased for a few months. This has been going on over two years. About six weeks ago operations were resumed with greater violence than ever. All sorts of heavy articles were thrown about in a decidedly reckless manner. Over 50 hats belonging to employes have been spirited away and never recovered—sometimes taken from the heads of the owners. This has kept up, accompanied at times by unearthly noises, until the concern was forced to move. They moved into another building a few doors above, 1171 Mission St., but "the villain still pursued" them.

The local editor paid the place a visit one day last week, witnessed the manifestations, viewed the ruins and got pelted with soap for his pains. No curiosity seekers are admitted. If those knowing ones who regard these manifestations as tricks, and an advertising scheme, could see the destruction of valuable property, the inconvenience and danger to which all are subjected, they would regard it as a very expensive way of advertising.

We hope to give a more detailed account of these remarkable occurrences in a future issue, with perhaps some illustrations, for the benefit of those interested in the study of occult subjects.

Mr. and Mrs. Lillie's Work in Oakland.—The opinions here generally prevailed that a morning meeting could not be sustained in Oakland, or in San Francisco, as the custom has been to hold spiritual meetings afternoon and evenings. But as we could give no other hour on Sunday to this work, and some of the friends in Oakland were anxious that we should come, the decision was made to open a morning meeting in Odd Fellows' Hall, corner of 11th and Franklin streets.

The attendance has been comparatively small but with a gradual increase, and at the close of this first month (Oct.), all are satisfied that the work is on a good foundation for the winter. Special efforts are being made by a committee of ladies for a series of socials and entertainments, intended to benefit socially and financially.

The subject of the discourse last Sunday was, "What has Spiritualism been to you?" The philosophical minds present evince a deep interest in the words of the inspirers. Beautiful flowers are brought in abundance by the friends to decorate the platform and brighten our rooms through the following week which are always appreciated by spirits and mortals.

Mrs. E. L. Teed gave at the close of the lecture a description of a clairvoyant vision presented to her of the two-fold work which is often performed by spirits who control the speaker. The description, given voluntarily, was very interesting.

MRS. R. S. LILLIE.

Prof. W. C. Bowman, of Los Angeles, the brilliant exponent of the philosophy of Modern Spiritualism, delivered a political oration in Odd Fellows' Hall, last Wednesday evening, under the auspices of the People's Party. Such another political speech was never heard in this city. It was an eloquent appeal for justice and humanity, and the rights of the common people, and everyone was better for having heard him. We grasped his strong hand, gave him a copy of the JOURNAL and a pressing invitation to come again and let the Spiritualists of the city hear his voice before returning home. He left next day for Humboldt.

Don't forget that a copy of "As it is to be," by Cora Linn Daniels, is one of the cheapest, yet most acceptable Holiday gifts one can make to a friend. Full of enlightenment, comfort, new thoughts, lovely promises,—written in exquisite English. Paper covers 50 cts. Cloth, \$1.00. For sale at this office.

Meeting of the State Board.

The adjourned meeting of the Board of Directors of the California State Spiritualists' Association convened last Saturday at 1423 Market St., at 8 p. m.—all the members being present except the Vice-President, who, having moved to the north-eastern part of the State, sent in his resignation, which was accepted with regret and W. D. J. Hambly, of San Jose, was unanimously elected to fill the vacancy, and being present, was seated. Communications were read from the National President and Secretary concerning exclusive State jurisdiction, and the appointment of Pres. Norton as State Agent by the National Association. Also from Mrs. Price and Dr. Muehlenbruch of Oakland, and from the Societies at Tulare and San Bernardino.

The President then said that any other communications would be in order, and Mr. W. E. Coleman presented a long document and affidavits containing charges of fraudulent practices by mediums ordained or endorsed by the State Association. On motion the papers were received and ordered to be read, the reading of which took one-and-a-half hours. The Board then adjourned to 9:30 a. m., Nov. 6.

Upon reassembling, all the members being present, further oral testimony was presented by Mrs. Schlesinger, who promised to have it written out or printed and sent to the Secretary as soon as possible, for the consideration of the Board.

The Board then carefully examined all the documents read before adjournment and considered them *ad scrutum*. It found that while they contained a large mass of testimony, but little evidence or proof was presented that would be admitted in a court of justice.

As the Board desired several who had been mentioned in the affidavits to appear before it, to give further evidence, it was unanimously voted to order the Secretary to notify them to be present at the next regular quarterly meeting, on Dec. 3, for that purpose.

The Board adjourned at 4:15 p. m., Nov. 6, after having had a session of about 11 hours. THOS. G. NEWMAN, Sec.

The First Society of Rosicrucians, to which Prof. J. C. F. Grumbine ministers, meets regularly in the parlors, 810 Masonic Temple Building, Chicago, Ill. The audiences are increasing in numbers. On Oct. 23 the hall was well filled. It is a home gathering for all students of truth. Classes for unfoldment are held at Prof. Grumbine's College of Psychical Sciences, on Mondays, Wednesdays and Fridays, at 8 p. m.

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T. G. NEWMAN,
EDITOR.

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THE BORDERLAND.

An Awful Vision.

I knew Foster, the medium. When I first saw him, he was "an authority," to whom Joe Jefferson and Edward Sothorn, the actors, always referred the strange things about futurity which bothered them. I spent one winter down South, travelling from town to town, and often met Foster at the hotel I was stopping at. He was very sociable. He had with him a slight, fair-haired young man from Boston, whose name was Bartlett, who had a soft, unearthly, spookish manner.

When Foster and I were talking one night, there came a knock at the door. Bartlett opened the door and there stood two young men of marked provincial aspect. I saw that they were clients, and started to go. Foster restrained me and said, "Sit down, I will try to get rid of them, for I am not in the humor to be disturbed." I remained, and it was the first and only seance of Foster's that I ever attended. I will describe the whole scene, for it is to this day impressed upon my memory.

Foster sat about two feet away from a table with a marble top; Bartlett sat on the sofa; I sat by the door; the two young men sat by the table, one of them resting his arm on it. Foster leaned back in his chair, his left hand in his trousers pocket, his right hand toying continually with his moustache.

"Now," said Foster, "it will be necessary for you to think of some person now in the spirit world, in whom you have confidence. Ah! as I speak to you some one has arrived. It is a woman,—perhaps your mother. She is going to communicate with you."

And at that instant there came a rap upon the table, apparently in the lower edge of the marble, so loud and so distinct that three of us started,—the young strangers and myself.

"Take this card," proceeded Foster, his eyes shut and his expression one of delicious drowsiness. "It contains all the letters of the alphabet. Spell out, letter by letter, in silence, the name of any spirit you may expect."

Then followed what to me seemed a most extraordinary incident of telegraphy. As fast as the young man struck the right letter, an invisible something smote the marble with a ringing tap.

"Do you recognize the spirit?" inquired Foster, still drowsy and uninterested.

"It's my aunt, sir," replied the countryman, very white, but with a resolute face, as became a brave young fellow who was bound to stand any revelation, no matter how tremendous.

"You are sure of it?"

"That's her name."

"She is standing between us looking at you. She is tall and thin, dark hair, mixed with gray, very wrinkled, and her smile is very gentle."

"It's my aunt!" cried the lad, with eyes dilated.

"Take one of those slips of paper," continued Foster, twisting his cigar in his mouth. "Write on it whatever question you want to ask of her. Then roll it up in your fingers as small as possible and give it to me."

It took the man a few minutes to think out and then write his question,—a task in which

he was aided by his friend. Then he rolled it up into a ball about the size of a pea, and handed it to the medium. Foster took it indifferently, held it against his forehead just as he received it, and without a moment's delay, but in rather hesitating voice, said:

"You have asked your aunt whether in her judgment it would be a safe speculation for you to go as a partner in the butcher business with So-and-So (mentioning a name) in Algiers." Algiers, by the way, is the Brooklyn of New Orleans.

"Yes, sir!" gasped the young man.

"Your aunt says to you in reply," drawled Foster, "that she does not like to interfere with your plans, but you must be very careful in your dealings with So-and-So. His reputation is a very bad one, and he has cheated everybody he ever was in business with."

A flock of other questions and answers followed, all expressed in the same way. The more he replied the drowsier and more indolent grew Foster. I thought he was tired of the interview and was feigning sleep to end it. All of a sudden, he sprang to his feet with such an expression of horror and consternation as an actor playing Macbeth would have given a good



Dr. C. W. Hidden, Inspirational Speaker and Singer.

[See Page 4.]

deal to imitate. His eyes glared, his breast heaved, his hands clenched. It seemed as if some horrible spectacle fascinated him. I could have sworn he saw a raw and bloody spectre standing beside the young man from Algiers. The lad, on his part, rose stupidly a moment after, his eyes fixed with an anxious stare on the medium.

"Why did you come here?" cried Foster, in a wail that seemed to come from the bottom of his soul. "Why do you come here to torment me with such a sight? Oh, God! It's horrible! It's horrible!" And he clasped his two hands before his face, shuddering, as if to shut out the vision which dismayed him, but which none other of us beheld.

Incredulous as I was, the sincerity of his distress troubled me. Even on Bartlett it had such an effect that he dropped his paper and sat bolt upright. As for the two young men, they fairly trembled.

"It is your father I see!" cried Foster, in the same wailing tone of anguish and repulsion,

"He died fearfully! He died fearfully! He was in Texas,—on a horse,—with cattle. He was alone. It is the prairies! Alone! The horse fell! He was under it! His thigh was broken,—horribly broken! The horse ran away and left him! He lay there stunned! Then he came to his senses! Oh, his thigh was dreadful! Such agony! My God! Such agony!"

Foster fairly screamed at this. The younger of the men from Algiers broke into violent sobs. His companion wept, too, and the pair of them clasped hands. Bartlett looked on concerned. As for me, I was astounded.

"He was four days dying, four days dying—of starvation and thirst," Foster went on, as if deciphering some terrible hieroglyphs written on the air. "His thigh swelled to the size of his body. Clouds of flies settled on him,—flies and vermin—and he chewed his own arm and drank his own blood. He died mad. And, my God! he crawled three miles in those four days! Man! man! that's how your father died!"

So saying, with a great sob, Foster dropped into his chair, his cheeks purple, and tears running down them in rivers. The younger man from Algiers burst into a wild cry of grief and sank upon the neck of his friend. He, too, was sobbing as if his own heart would break. Bartlett stood over Foster wiping his forehead with a handkerchief. I sat stock still in my chair, the vivid scene of human anguish and desperation which had been conjured up slowly vanishing like the illusion of a magic lantern.

"It is true," said the younger man's friend; "his father was a stock-raiser in Texas, and after he had been missing for over a week they found him dead and swollen, with his leg broken. They tracked him a good distance from where he must have fallen. But nobody ever heard until now how he died."—ARCHIBALD GORDON, in *New York Herald*.

Notable Seance and Healing.

Last June, during the sickness of our darling child, now a bright spirit, there occurred phenomena which I relate in part as follows:

On the evening of June 10 or 11, I called at the home of Miss Ethel Tory, a young medium of this city, and requested a seance. I am positive there was no one in the house except the medium and myself during the sitting. Miss Tory was seated about four feet from me in a light room. There was no stand, curtain or any paraphernalia except an ordinary tin trumpet which the medium supported with the ends of her fingers. I held the other end close to my ear and in this manner for one-half hour I conversed with my loved spirit guides. I was informed that our dear little boy would soon join them in the Summerland. The messages of love and tenderness that followed are seldom vouchsafed to mortal man. Directions concerning the details of the funeral and of a personal nature followed and ended the seance. With breaking heart and streaming eyes I hurried home to tell the gentle mother, although my dear friend, spirit John T—, had advised that I should not grieve her with this knowledge until the end came. On June 23, our darling became an angel. I wish to emphasize the following facts:

The entire sitting was in a light room. The medium was a stranger. There was no one in the house other than the sitter and medium. The medium did not know that she was to hold a seance until a few minutes before the sitting. The voices speaking to me through the trumpet

were independent spirit voices telling of future events in my home which did afterward occur. There was no fraud practiced there; no confederate, darkness, telepathy or clairvoyance, but direct communication between myself and my spirit mother and friends.

In a few days after the seance above noted, Mrs. Barge experienced violent pain in her left hand, which soon developed a catarrh in the center of the palm. Our family physician, Dr. W. treated her daily, and privately told the writer that he had amputated several arms where the catarrh was no worse than this one and that he was much worried. Her suffering was great both day and night and increased until June 23. On this day Mrs. Eva Pfuntner, a well-known medium of this city, called to see the little boy. Mrs. Barge unwrapped her hand and the medium gently touched it but neither myself or wife realized that she intended that touch to be a treatment. In a few hours dear little Dent's spirit passed out of his body. Two days after we buried the little body, Mrs. Pfuntner conducting the service. After leaving the grave, the medium gently rubbed Mrs. B. on the arm and in three days the catarrh was gone, the hand was well, the angry throbbing core was healed and grown into healthy tissue. Nothing remained to tell the story except a little white speck no larger than a pin head in the center of the hand.

In conversation with Mrs. Pfuntner the following evening she said that seeing our affliction was so great she had mentally requested her guides to do what they could for Mrs. B. Myself and wife will ever feel grateful for this great help in our hour of need.

BYRON W. BARGE.

Indianapolis, Ind.

Regeneration.

By Spirit John Pierpoint, through the mediumship of Lida B. Browne.

When the American army and navy have fully accomplished the objects which impelled them to leave their domestic life, and the attention of the people at large is turned from warlike pursuits to those of peacefulness and quietude, then will the thought of the masses be turned more to the better development of the race. The days of struggle are not yet passed, much wrong has to be righted both in this country and in foreign lands, and as the only method of obtaining rights in the present state of civilization is by the clashing of arms and the survival of the strongest, these means will still have to be employed.

An era of peace will follow all this upheaval, and the attention of the people will then be turned to the cultivation of self and the spiritualizing of each and every individual. More attention will be given in the schools to proper education of the young. Now only the intellectual side of their nature is cultivated; the intuitional and moral are left for the teachings of one day in the week or to the scant attention some parents can give to it. Now-a-days many of the parents are so overburdened with the cares and struggles for a mere existence, that they cannot give any attention whatever to the soul training of their children. They are in many instances allowed to grow up selfish, domineering, cruel to animals and those not as strong as themselves, and as they attain mature years have all their finer feelings blunted.

I am speaking of the masses, not of the favored few all over the land. Look at the condition in your large cities; little children left uncared for by the thousands, and even in well-to-do families they often receive scant attention except as to food and clothes. Few parents really know their children, their thoughts aspirations, hopes and beliefs. They grow up like so many weeds and then the cry arises as to the increased wickedness and crime in the world. To regenerate the masses one must commence with the causes and not deal with effects; the latter is like lopping off the branches of a tree and letting the roots remain to send forth new shoots.

A little story I would relate to illustrate my point. I remember well a family who used to live near my boyhood home in the State of Indiana. The household consisted of the parents and three children—two boys and a girl. These children were my playmates and I knew them all well. The parents were utterly engrossed in making their way in the world, and they cared not what the children did provided they did not

bother them much. The father was fond of his pipe and newspaper, while the mother liked nothing better than running into the houses of her neighbors to chat the moment her own household duties were done.

The oldest boy was about my age and was a big hector; he ruled his little brother and sister with a hand of iron. If they did not do as he told them to he would often kick and beat them. If they threatened to tell their parents he only laughed and said they would not believe the story if he told them to the contrary, also that if they dared tell anyone he would give them a more severe punishment next time. Their way home from school led through a piece of woods, and it was here that he gave vent to his fiendishness. One day the little girl received a severe punishment from him because she refused to tell the teacher a falsehood to shield him, and when the mother noticed the black and blue spots on her arm she told her that she fell down and hurt herself on a stump, not daring to tell the truth.

As years passed on and they all grew up, the elder boy vented his cruelty on the horses he drove, the faithful dog of the household, and in deceit, selfishness and hard-heartedness on all he came in contact with. At the age of 18 he got into a quarrel with a boy who had lately moved into the town, and who resented his domineering spirit. In this affray the newcomer was felled to the ground by a blow which caused his death, and a life sentence in prison was the result for the assailant.

Right here is the point I wish to make. When that boy was a very little child the spirit of cruelty could have been blotted out by supplanting kind thoughts and the right mental and moral training by the parents. If they had been less engrossed in their own selfish pleasures, and had entered more into the lives of their children, much suffering could have been averted for the younger ones, and a life of usefulness been the lot of the lad, who had to spend the brightest of his days behind the bars. Or if the schools had embodied in their curriculum a course of teaching on kindness, thoughtfulness of others, unselfishness and other virtues, much good could have been done to this boy as well as to all the other children under the teachers care.

So I say that the time will come when people will realize more their duties to their fellow men, the moral and spiritual training of the young will receive more attention, and a better race of beings be the result. One has to commence with the young; that is where regeneration belongs, but if each and all who read these words will do what they can toward uplifting themselves, and putting others on the right track; they will receive their reward when they come to spirit life, and be thankful for each seed of kindness they have sowed along life's journey.

Fraud Hunting.

It seems to me a sad mistake for us to be constantly trying to find a false tone, thus educating our minds to discord—not harmony. In true harmony the false cannot enter, and the only way of eliminating fraud is to ignore it. To be successful as a fraud hunter, one must lose all charity and reasonableness, must become a sort of crank; the mind more or less distorted by studying inferiority. No matter how sincere one may be, it is most dangerous to health and strength of mind to remain among noisome pools and marshes investigating loathsome details. Such a course of study can only bring mistakes and false reasoning, and if continued is fatal to spirituality and real mental power.

It is far better to be imposed upon sometimes, to judge people too highly than to be always on the lookout for insincerity. The one true method of progress is to discover and disclose not only the distant goal, but the nearer points of attainment on the road. There is no incentive to any improving effort in the erring, in thus proclaiming and decrying their weaknesses and the effect upon our own character, in unjustly condemning the innocent and high-minded, is depreciating. Spiritualism is more or less infested with time-servers and money-hunters, and we all know that the least mistake is magnified and continuously proclaimed in order that the popular mind may become dominated by the idea that all Occultism is chimerical. But surely that can be no reason why we should allow our minds to become tainted by careless and malicious gossip.

Such being the case, let all Spiritual and Occult students cast thoughts of fraud behind them, and put shoulder to the wheel of progress. Professional fraud-hunting is a dreadful hindrance to any movement. We need all the mental strength, all the earnest purpose, all the energy and sincerity possible to attain, to help on our glorious cause, to show convincingly to the popular mind not only the beauty and goodness, but the greatness and all-pervading power of Spiritualism. Thus working together, each doing his or her best to help all the others, a satisfying harmony must result and the miserable pretenders must of necessity either become true or fall from the ranks unheeded.

M. FOLGER COLEMAN.

A Letter From John Brown, Sr.

To my friends in earth life, these lines are affectionately dedicated. They come from one who is filled with love and affection for the human race; one whose years have dwindled to the last span and who expects to enter soon into a path of new discoveries, wherein the entire race of mankind is equally concerned with me. And I feel it incumbent upon me to leave a few thoughts on record for those to read who will come after me, and you will pardon me if, in my endeavors, I should deviate from a line that makes you dear to me, or depart from a law that makes kind words increase our friendship for each other. I am not writing to evoke the sympathy of my children or those who know me, for I am sure that that sympathy which always existed between us will never cease. It is more to remind them that my pilgrimage has led me up the almost unattainable heights from which, in my early pilgrimage, I saw bright spirits reach out their white hands to me, beckoning me to come up higher. And oh! how my restless spirit longed to be there, where heavenly angels instilled into the souls of men that wrong acts were better left undone. I have nearly finished my journey of earth-life; have always tried to live honest and upright without harming my brothers or sisters. I have no dread of evil responsibility following me from that source; and I hope for happiness in the new state to which I am now going. Soon I expect to be where the new life begins; where pain and grief will come to me no more; and I am glad that a new knowledge has come to the world for the illumination of the ignorant and the emancipation of the enslaved all over the world. I can well realize the hand of divine co-operation acting with nature in all her marvelous work of creation and the exaltation of the human race; and I am sorry that I am not ripe enough to enter into a detailed account of those who turn the wheels of revolving worlds. Such is too marvelous to be conceived of by human faculty, and until some tangible evidence comes to me from that source, I shall content myself to remain in the dark. I shall never feign to possess a knowledge of things that I have not entirely understood. Love, more than hatred, seems to help me climb into the abode of the just. Divine love is the fulfilling of the law, "Love ye one another," and your eyes will not be covered with a bandage. True love is the essence of our highest conception; it fills us with that happiness that cannot exist with hatred. How beautiful it is to live in the spirit of love, tinged with sweet music, that makes grief and sorrow flee. Its tendency has ever been to make people wiser and better. And it will be a boon of happiness to me when I enter the trail of new discovery, when friends and medicine have lost power to hold me. But it seems that some cannot or do not wish to see the light before them. Those are they that must be born again to promote their moral standing. My religion is not an experiment; it is not a belief; it is a knowledge, bequeathed me by the messengers from the other world, and it did not emanate from the pulpit or from books. Nature's divine phenomena of spirit and matter have a higher claim upon my consideration than any passion. The mind that is buried in the mire of materialism and superstition can see nothing of the law of affinity. "The midnight dream of the skilled mechanic suggested the steam engine," and thus have nearly all inventions come to man from those living in the realms of celestial life.

The ideal begets the actual, and thus we behold the spirit mind incarnate in the physical man. This is called progress, which to me is but the creative and the disposing power, with

its base of knowledge in the exalted spirit sphere. The old must take the change called death, and the young are subject to the same change. And now that I am old and about to take my departure from earth-life, it is my wish that my funeral be conducted with as much simplicity as common custom and respect for my lifeless form shall dictate. Whatever may be said or done over my remains let it be at the place where my spirit bade farewell to all of me that is earthly. It is my desire that my casket, as well as everything pertaining to my burial, be white and not gaudy and expensive. I do not want one black shroud placed near my mortal body. Let the hearse and horse be white, if convenient; and let every one who is not afraid to train in the army of reform, manifest it by wearing a little white badge, as a token of fidelity to progress. It is brave men and women with whom I still wish to affiliate, and

I hope by worthy efforts here
To win a garment white,
Within that pure and higher sphere,
Beyond the clouds of night.
And when from pain and care
My spirit is made free,
Oh! give me purple, red or white—
No black, dear friends, for me.

I do not expect to sit down with the angels the moment I enter the spirit land. There is a period of preparation in which my spirit will be tried. I must first learn that unpleasant experiences in earth-life may be made to work for my good. My exit to spirit life is not exclusively for pleasure; it is a mission on physical as well as spiritual matters, and must be met understandingly, which is vital to all.
San Bernardino, Cal.

The Kissing of Heroes.

Ella Wheeler Wilcox, who is, or, considering the amount of poetry she has written on the subject, should be an authority on kissing, says that the young woman who kissed Hobson, saluted heroism, forgetting sex in sentiment. "It is doubtful," she adds, "if Mr. Hobson was equally forgetful. He, no doubt, forgot that he was a hero, and remembered that he was a man. At that moment it is to be questioned if he remembered the Maine. He will assuredly remember the girl."

"To some women a kiss is the highest expression of regard. It is the royal seal of queen woman's approval, whether it falls on a kitten or a conquerer. While the woman who asked the privilege of kissing Mr. Hobson is to be congratulated for her achievement, the woman whom Mr. Hobson will ask the privilege of kissing will be an object of greater interest. That will be quite another story and quite another kiss."

There may be several motives which enter into the desire to kiss men who are admired and talked about by the people. A great orator or a great actor, a great poet, a great prize-fighter, a great criminal even is liable to become an object of thought and interest, which with some excitable, hysterical persons take the form of a desire to kiss him. Some are satisfied with presenting to him a bouquet or a memento or with obtaining his autograph, picture or a keepsake of some kind.

These persons are not necessarily, notoriety hunters, though plenty of such are found among the people who run after celebrities. Many are influenced by the dominant thought which takes possession of them and imbues them with the common feeling of admiration and attachment, with a desire to see and speak to and to be spoken to by the object of all eyes and the subject of common conversation.

It is only the hero, the poet, the orator, the base ball player, the yachtsman, the prize-fighter who becomes famous and who is an object of general attention and of the admiration and praise of many, whom young women who are strangers to him want to kiss. It is not so much the qualities of the man as the publicity and admiration and praise of his performance, which give rise to the wish to see him and to have some tie of association with him or to give to him and to receive from him some manifestation of recognition.

People who imagine that young women who kiss heroes after the heroes have become celebrated, are of necessity such admirers of heroism that they cannot repress their feelings except by having the hero press his lips to theirs, mistake appearances for reality. Among

young women who do not make such exhibitions of themselves are those whose appreciation of all that is manly is much more appreciative and whose judgment and self-control are much more commendable than are the emotional effervescence and the hypnotic abnormality of those who run after heroes that are talked about to receive attentions from them.

B. F. UNDERWOOD.

The Vibration Theory.

Since the Spectroscope revealed the molecular motions of matter by means of light and color, the vibratory theory has become a fad, and everything is referred to vibrations. But vibration is only one of three distinctly simple motions, the other two being rotary and translatory. It is probable that the vibratory is the principal form of motion upon which most phenomena depend, as it has been proven to be the heat motion; and the atomic origin of ether waves called light, is also well established. But electricity is more subtle and complex, and more difficult to analyze by any known processes, yet it seems to be the most energetic and varied of any. It appears to consist of complex motions in the ether which directly affect molecular movements, and exert instantaneous influence upon solid bodies. It may consist of all three of the simple motions acting together. It may be a specific substance like the ether, having motions and habits all its own, and capable of impressing its energy in large bodies, as well as molecules.

We hear much of brain vibrations, thought vibrations, etc. But do we know that thought motions are always vibratory? Attempts at photographing thoughts have shown rotary and vortex motions, but never the vibratory. This does not prove that thoughts themselves are rotary or vortex motions, but that such are the effects on the ether which the camera catches. But are these photographs of thoughts? A cannon ball may create an atmospheric commotion which the camera catches, but does not prove it a photograph of the ball, or its motions? Evidently not. It is the effect of the ball in motion, thrilling through the air, and by actions and reactions creating an atmospheric whirl, which bears but slight relation to the form of the ball itself.

A thought may be a vibration of mental atoms acting in concert, and each thought may have a specific motion and form of its own, but in communicating its motion to the ether, it may result in motions and shapes widely different from the thought itself.

When the photographer can catch a train of thoughts that he can interpret, as we interpret them from written or spoken words, we may conclude that thoughts are photographed. Images of the mind have been photographed—approximately; they do not represent single thoughts, but the effect of combined thoughts fixed upon a common center. Each single thought may have been a specific vibration. As they were closely allied by the common form, they may rhythmically blend to build the image intended. There is a wide field open here for speculation and experiment.—LYMAN C. HOWE, in *Cassadagan*.

Think not the good,
The gentle deeds of mercy thou hast done
Shall die forgotten all: the poor, the prisoner,
The fatherless, the friendless, and the widow,
Who daily own the bounty of thy hand,
Shall cry to heav'n, and pull a blessing on thee.
Rowe.

Count Leo Tolstoy, whose 70th birthday has recently been celebrated, urges the raising of funds to aid in the emigration of the oppressed Doukhoborts. These people—thrifty, industrious farmers, some ten thousand in number—form a sect whose tenets resemble those of the Quakers. Their only offense is their refusal to serve in the Russian army. For this reason they have been repeatedly exiled from one part of the empire to another, and so persecuted and maltreated that their position in their own country has become intolerable. With much difficulty they have obtained permission to emigrate to foreign lands, and steps have been taken to settle them, temporarily at least, in the Island of Cyprus, but it is hoped they may eventually reach America. Funds to enable them to take advantage of the privilege to emigrate, may be sent to Isaac N. Seligman, Mills Building, New York.

We uselessly wait for better surroundings, more money, etc., to begin the work of our spiritual unfoldment. Out of the common clay and stone the sculptor has wrought his masterpieces; out of common wood and iron the machinery that moves the world of commerce is built; out of the dirt the soul of the seed constructs the beautiful flowers and luscious fruits.—L. A. M.

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Between 10th and 11th Streets.

Official Organ of the California State Spiritualist Association.

THOMAS G. NEWMAN, Editor,

Assisted by an Able Corps of Special Contributors.

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No notice can be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Rejected Communications will be returned only when stamps for that purpose, accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be mailed to subscribers until ordered to be discontinued, and all arrearages are paid.

SAN FRANCISCO, CAL., NOVEMBER 17, 1898.

Break not from off thy life a piece for heaven,
Or large or small;
But pour the soul of service in for heaven
And raise it all. —F. LANGBRIDGE.

The JOURNAL marches straight to the front of the battle in defense of true mediumship, and dares its enemies to combat! Come on, with pens dipped in caricature! Come on, with tongues forked with vindictiveness! Come on, with type soaked in the scum of the seething pot of scandal and vituperation! We defy the whole gang of confessed frauds and enemies of the phenomena of Spiritualism!

Dr. C. W. Hidden, of Newburyport, Mass., whose likeness may be found on the first page of this issue of the JOURNAL, is a polished speaker and popular musician and singer. Some of his songs may be obtained at this office, such as "The Organ in the Corner," "I'll Sing Again Down by the Sea," "Keep Summer in your Heart," etc. His platform work in the New England States is quite a feature there. While his inspirational speaking gives convincing proof of the philosophy of Spiritualism, his singing charms all who hear him. He has for some time contemplated a visit to the Pacific Coast, and should he conclude to make it, the Societies along the road should make arrangements to have him stop and give lectures, etc., for he is a popular talker and sweet singer. An exchange says:

He lectured in Fitchburg, Mass., on Sunday, attracting good audiences and creating marked enthusiasm and interest. In the afternoon his subject was "The Spiritual Side of Spiritualism," a scientific exposition of the spiritual philosophy. Evening theme, Lifted from Earth.

Dr. Gunsalus, of the Plymouth Church, Chicago, has preached liberal ideas for the past 20 years. He, with Rev. A. Haynes, his associate, lately requested that Church to open its doors to Mohammedan and Christian alike, who may desire to do good. This move will be far reaching, and find cordial response among many clergymen who feel restrained by the creeds.

A sensation has been sprung in the State of Sonora, Mexico, by an ecclesiastical edict from Arch-bishop Lopez, the seat of whose archiepiscopal see is at the City of Hermosillo, the capital of the State, excommunicating all members of the Masonic fraternity.

Nearly all of the highest officials in the State and many of the most prominent citizens are members of the Masonic order, and at the same time many of them are Catholics. The wives and female members of their families are also members of the Catholic Church. Consequently this sweeping edict has spread consternation all over the State.

Corner Stone of the Temple.

President Barrett, in his annual address before the National Convention, said that "true mediums are in greater demand to-day than they ever have been, in the history of Spiritualism." He also said that "true mediumship is the corner stone of the Spiritual Temple, and it must be loyally defended." Mr. Barrett is right. True mediumship *must* be defended. If mediumship is discarded, it will leave Spiritualism in the same helpless condition that the churches are now, since they have discarded mediumship, and "the fruits of the spirit," spoken of by Paul, in the New Testament. The present condition of the church is that of a body politic, without a soul; an organization without a spirit. It is "like sounding brass and a tinkling cymbal."

No matter how much of fraudulent manifestation may exist; no matter how much of the spurious, genuine mediums must always remain, and when attacked, must be defended. Fraud-hunters and fake-mediums may work together to destroy mediumship, and if possible, demonstrate that there are no genuine manifestations; but they can no more destroy true mediumship than can "a hog move the earth by placing his nose under a molehill."

While we condemn the spurious and have no use or excuse for the fraudulent—genuine manifestations are ever necessary to the upbuilding of the Cause and must be maintained.

The wholesale denunciation of the different phases of mediumship indulged in by the fraud-hunters to-day, carries things too far and puts us in mind of an anecdote we heard many years ago, located in a rural district in Indiana. A well-to-do farmer lost a very fine filly from his pasture-lot, and after several days' search found it snugly tied in the log-barn of a distant neighbor of doubtful repute. The neighbor was indicted, tried, and found guilty of larceny; when the Judge asked what he had to say why sentence should not be passed, he put in a plea that the animal was only taken for a joke. The Judge inquired how far his barn was from the pasture-lot, to which he replied, "about five miles." "Well," said the Judge, "that is carrying a joke too far; hard labor in the penitentiary for seven years."

This is about the condition of things in the wholesale fraud-hunting of to-day. Much of it is due to jealousy among mediums; and some of it can be accounted for in the fact that the would-be expositors wanted to see how far they could carry on a joke, and deceive their friends by "playing spook," etc. They may find, however, that they have been "carrying a joke too far"—like the fellow who stole the filly.

The Accuser Foiled.

As a specimen of the accusations made by the ex-fakers, we will mention a "shot" that instantly "exploded" last week. The editor of the *Liberator* appeared before the Board of Directors of the California State Spiritualists' Association and accused its Secretary of advocating the ordination of Bishop Garrison, last summer, when his application for it was denied. She stated that the Secretary told Ex-President Wadsworth that as the Board had already ordained several no better than Garrison, he did not believe in "making fish out of one and flesh out of the other," and therefore was in favor of ordaining Garrison. The Secretary then and there asked the only witness named, Mr. Wadsworth (who is a member of the Board) if that statement was true, and he positively said that it was not—that "all the members of the Board opposed the application—Mr. Newman included." That "charge" in the cannon exploded in the accuser's face, with damaging effect.

The reason for this accusation was that the ex-fakers threatened to break up the State Association, because they were defeated a year ago, when they tried to capture it. They now opened fire on the Secretary, hoping by defaming him to weaken the Board of Directors, knowing that he would not remain on the Board and vote on the charges they made against mediums, if charges were entertained against him.

To test that matter, he promptly offered his resignation and withdrew. The Board unanimously voted not to accept it—having entire confidence in his integrity, and sent the Vice-President to ask him to return and resume his position, which he did.

Villification and Spite.

Last Sunday at Scottish Hall, in this city, we are informed that the confessed ex-fakers made further attacks on the editor of the JOURNAL, reiterating their malevolent abuse and distorting the facts about the communication from our spirit niece. All of which is entirely disproved by a statement found on the next page of this JOURNAL, written without our knowledge by Dr. Muehlenbruch, whose honesty and integrity no one will question.

It may be well to say that the visit of Dr. Muehlenbruch and Mr. Little occurred in the second week after the JOURNAL was moved to San Francisco, when we were almost a stranger, and had made but few acquaintances here. The following is the exact wording of the account we then gave, on page 70 of the JOURNAL dated Feb. 6, 1897:

Annie was the name of our little niece who passed to spirit-life some 50 years ago, and has there developed into a beautiful spirit. She loved us dearly, and we mourned for her during several sad years, after she was suddenly taken from earth-life on a Sunday 50 years ago. She has since then often sent us messages of love, and last Saturday, January 30, when Bro. James R. Little, 218 Tenth street, Oakland, called at this office, after some business conversation, his hand moved and he called for paper and wrote the following verse, also describing the spirit of our niece, perfectly, as standing near us, with her bright eyes and curly hair:

The roses may bloom, the roses may wither;
Their fragrance departed wait not in the air;
Flowers bloom in the spirit world forever,
In perfume and beauty which none can compare.
ANNIE.

Bro. Little was a perfect stranger to us—we had never met before, and then only conversed on business until the above incident.

Every unbiassed person will see that there is not the slightest foundation for the capital attempted to be made out of the matter by these ex-fakers. The explanation made last week (on page 4) corroborated by Dr. Muehlenbruch, this week, stands like a rock, and defies the lashing waves of the immaculate (?) villifiers.

The object of this onslaught is to injure the JOURNAL, and to try to have the *Liberator* supplant it—at least that is their "boast." But of that, there is no danger; for all respectable Spiritualists look with disdain upon the *Liberator* and its sponsors. The tide has set in against them, and soon will overwhelm and sink beneath the waves of oblivion the whole ex-faker outfit. The attendance at their much-advertised meetings has dwindled to almost nothing. Those who attend, generally go away disgusted.

As remarked by our English contemporary on the last page: "The end and the beginning are very close together."

Prof. Francis King, author of the "Secret of Life, or Harmonic Vibration," has just established a "Harmonic Life College," at 236 Powell street, San Francisco, Cal. Lectures are given every Tuesday and Saturday at 10:30 a. m., and Thursday at 7:30 p. m. He has procured a very remarkable machine (the only one in use on the Pacific Coast) called the "Harmonic Vibrator," which generates natural electricity in the body by the law of vibration and which takes rheumatism and other deep-seated troubles out of the human system.



The Editor is not responsible for the opinions of correspondents.

The National Association.

TO THE EDITOR:

It is now entering upon the sixth year of its existence and feels that it can appeal with confidence to the Spiritualists of America for support. It will take nearly or quite \$3,000 to take the Association through the coming year, and leave it on a sound financial basis. The items of expense will include the deficit, Secretary's salary, rent, printing, gas, water, coal, postage, stationery, express, and the travelling expenses of the Board of Trustees. The expense in each of these items has been limited to the minimum figure, and no unnecessary outlays will be made.

The Board of Trustees pledges itself to manage the affairs of the Association in a business-like manner. Its members will endeavor to faithfully discharge the duties pertaining to their offices, and will honestly repay trust with trust. The present management makes no claim to perfection; mistakes are liable to occur in many ways, but the Board will, as a unit, honestly and conscientiously endeavor to correct every error as soon as it is made known.

The National Association is the servant of the people. Its present management knows no clique, no faction, and no enemies in the discharge of its duty. It stands for Spiritualism first, last and all the time, and means to deal fairly and impartially with all classes of people. It tries to carry out the aims and objects for which the Association was formed, and, with that end in view, invites the Spiritualists of America to unite in its support. Schools, homes for the indigent, hospitals, sanitariums, libraries, local Spiritualist Societies, missionary work, etc., etc., are needed in every quarter of this Nation. The N. S. A. asks the people of America to put the means into the hands of its officials to enable them to establish these important reforms. Let us hear from those who are disposed to assist in this good work at once.

Address all communications to the Secretary, 600 Pennsylvania Ave., S. E., Washington, D. C.

Mrs. M. T. LONGLEY, Sec.

The War on the Mediums.

TO THE EDITOR:

I have read two copies of the *Liberator* sent me by someone and conclude that if its statements are true, the Pacific States have a sorry lot of media for the spirits to use in communicating with mortals.

But are the charges to be relied upon without positive evidence of their truth? What of the moral character of a self-confessed faker and his accusation of others who have manifested their medial powers under strictly test conditions? We opine that being a blood relative of an illustrious man of national reputation, a patriot, a philanthropist, whom the nation loves for his good public deeds, adds nothing to the veracity of any one. I refer to Mr. Garrison, judged by his long-winded confession of fraud. His audacity is proven by his claim of being a blood relation of Freedom's most noble champion, whose grand soul must blush with shame in the spirit-world at the mere mention of such a fact. His statement is clearly meant to cast wholesale odium and discredit on all physical manifestations of spirit power and intelligence. He is a self-confessed peevish, who would drag down to his own level all media. Think of those crocodile tears he must be shedding on account of the gold obtained by false pretenses!

Being engrossed and steeped for years in concocting deception, it is no wonder that he knows nothing of the true science and philosophy of Spiritualism. The reason is apparent that he does not know that many of the physical sciences are invoked to demonstrate the undeniable fact that death does not destroy one faculty of mankind, but confirms the conclusion that there is maintained a conscious, individual existence, unimpaired by physical dissolution.

As money-getting was the incentive to practice deception by trifling with the sorrowing in their bereavement and soul-distress, the question now is: Is not money the prime factor to induce this confession and superficial repentance? The entire condemnation of all physical manifestations looks like an effort to muzzle all else than inspirational plat-

form work; discontinue the former, and a corporal's guard would number the attendants in our audiences.

It is lamentable that now and then we are confronted by some act perpetrated by a medium reprehensible in character. These are rare exceptions; but are no indications of error in principle and do not effect the truth of Spiritualism any more than the fall of a minister in a church effects the doctrines of the church. The unsupported word is offered of those whose statements malign and vilify the good names of mediums for physical manifestations, some of whom have become aged in the work and are known throughout this country and across the ocean.

Materialization, independent slate-writing and reading sealed letters come in particularly for condemnation—when leading scientists have required tests which utterly preclude the possibility of deception, and are forced to admit that nothing within the limits of known science will account for the phenomena.

In August, 1897, a member of the Board of Trade attended a materializing seance in this city. He believed the phenomena to be a trick of the medium and said so. He offered her \$100 to submit to a reasonable test and come to his residence. The ladies of the place disrobed her entirely and locked her wardrobe in another room, then put a black silk wrapper on her, and a pair of slippers, and then conducted her to the cabinet. She took a seat outside of it and no person was permitted to sit nearer than ten feet of her or the cabinet. There were six Spiritualists and twelve skeptics (scientists and professors) present. The gentleman managed the whole affair, with the medium sitting in full view of the circle. White forms in human shape came from the cabinet, conversed and sang several songs, also conversed with those in the circle. Eleven forms emerged from the cabinet, in the face of those adverse elements. The medium then asked if any forms in human shape, dressed in white, came from the cabinet. They all stated that they saw quite a number of different sizes, from children to grown persons. Then she said to the gentleman, when he tendered her the \$100, that her regular charge when going out this way was \$20, and that amount was all she would accept.

How many of these acknowledged fakers would have acted as conscientiously, according to their own admissions?

Looking at the situation from this distance, in the light of the varied undoubted physical manifestations, coupled with the grand clairvoyant, clairaudient, and psychometric readings generally succeeding fine inspirational lectures and poems, we can come to but one conclusion, and that is that such publications as the *Liberator* are an hundred fold more injurious to the Cause than all the fakers can possibly be. If you have a few honest mediums on the Coast, encourage them; slough off the barnacles by proper test conditions, and count all honest until proven positively and indisputably guilty. C. H. HORINE. Chicago, Ill.

That Poem Signed "Annie."

TO THE EDITOR:

Kindly allow me to make a statement in the JOURNAL, for the sake of truth and our grand cause of spirit return.

Seeing your article in the JOURNAL for Nov. 10, headed "Insufficient Evidence," speaking about the *Liberator* assailing your integrity concerning the name of a spirit (Annie Newman) given you by Mr. J. R. Little, of Oakland, I wish to say for the sake of both fraud-hunters and honest Spiritualists, that I was present at the time Mr. Little gave you that message. It was I who took Mr. Little to your office in San Francisco, as we then both applied to the State Association for Ordination Certificates.

We were sitting at your desk, I on one side and Mr. Little on the other. I heard Mr. Little ask for paper and pencil, which you gave him and inspirationally he wrote "a short poem" signed by the spirit "Annie." You then recognized the name. Upon my honor, I know that Mr. Little had never before seen to the JOURNAL office, and did not know anything about you or your family.

Truth for a time may be crushed, but it will rise again, mightier than before, and all those who attack honest mediumship will be as the dust before the wind. Why are honest mediums assailed? Because they will not associate with the fraud-hunters. If the latter would cleanse themselves, live a life as near right, as we understand it, and love one another, there would be less deception.

The sublime truths of Spiritualism are too sacred to be dragged in the mire by those who have acted as frauds.

DR. MAX MUEHLENBRUCH. Oakland, Cal.

N. S. A. Notice.

TO THE EDITOR:

Contributing membership in the N. S. A. can be secured individually by sending \$1.00 and address to the undersigned. The payment of the dollar will entitle the sender to one year of contributing membership, and a handsome certificate of the same, with one copy each of the N. S. A. Reports for 1897 and 1898.

MARY T. LONGLEY, Sec.
600 Pa. Av., S. E., Washington, D. C.

The Reviewer.

Through the Mists, or Leaves from the Autobiography of a Soul in Paradise. Recorded for the author by Robert James Lees. London: George Redway. 381 pages. Price \$1.75. For sale at this office.

In the Recorder's preface, the following explanation is given:

"It was Christmas Eve, and I was busily engaged with some annuals lying on my table, when a stranger—uninvited and unannounced—entered my room 'while the door was shut.' His presence did not disturb me, since I had entertained such visitors before; so, pointing to a seat, I bade him welcome, and then asked the purpose of his coming."

He then explained to me a desire he had long cherished, and asked if I would aid him in its consummation. As soon as his mind comprehended the fact that he had passed the grave, a yearning possessed him to find some means of coming back and telling how men erred in their conception of that life beyond. At first he feared he had no power to break the silence of the tomb, but with experience came the knowledge of the omnipotence of love, by which the lips of death could be unsealed, the proof of which was granted in our conversation. He desired me to write what he should dictate, then give his story to the world."

This is an occult story of absorbing interest, containing 21 chapters.

The *Arena* for October came late on account of an important change in the editorial and business management. It is now edited by Paul Tyner, the popular author and thinker. "The Religion of the Spirit," and "Count Tolstoy at Home," are among the contents of the October issue. It will soon issue the November number, and the December or Holiday number will be a "gem" in its line.

In the November *Open Court* Major J. W. Powell, contributes a beautifully conceived "Psychological Study of Judgments;" Prof. Lévy-Bruhl, of Paris, writes on Bayle as a precursor of the philosophy of the eighteenth century, and Dr. Paul Carus gives a paper on "The Greek Idea of Salvation," with numerous illustrations from ancient Grecian mythology.

Immortality, the new monthly published by J. C. F. Grumbine, will be clubbed with the JOURNAL, and both supplied for \$1.75 per year.

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It is coming through the tyrant,
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Naught reck it if opponent
Be gentleman or knave.

They who like it do not urge it
In the bitterness of fray;
They who by force shall fear it
In the night of brutal day.

Though the purblind and the mighty
Seek to stay the fateful tide,
It outflanks them and surrounds them
Till they're girt on every side.

It is nearer with the morning,
It is nearer with the night;
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H. CROFT HILLER.

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Local News Summary.

Edited by M. S. NORTON.

A Suggestion to those who intend to make Holiday Presents. Instead of buying useless toys, etc., suppose you step into, or send to the Occult Book Store, 1429 Market St., and get a Catalogue in order to make selections from our large stock of Occult, Spiritual, Scientific, and Liberal Books; or send the RELIGIO PHILOSOPHICAL JOURNAL to a friend, and thus bring joy to the household fifty-two times during the coming year. "Blessed be he who first invented books," for they are a "joy forever," and these are up-to-date. If we have not what you want, we will send for any you desire: and it is none too soon now to begin to think and act upon this suggestion.

Mrs. R. Parker, who has been quite ill of late, is now improving. Her many friends will be glad to know this.

Madame Montague.—Mrs. M. C. Price writes us from Oakland that she is taking Mme. Florence Montague to another clime, where she hopes that new surroundings, total rest, and change in activities will restore the Madame to strength and usefulness. We are sorry to learn that this excellent psychic is again afflicted by nervous prostration, and hope that she may be restored to health by the change of climate which she is now taking, and that she may soon return to her field of labor with with renewed energy.

Marriage Bells.—On the 2nd inst. Mrs. M. L. Chandler, the popular singer and palmist, was united in marriage to David Mason, of New York City. The ceremony was celebrated in the latter city, where the groom is engaged in business, and where the happy couple will reside. The JOURNAL joins with her multitude of friends on this coast, in sending congratulations to both; and in the best possible wishes for the future, and we hope not to be forgotten. The latch string of the JOURNAL is always out, and we are glad to hear from old friends, and new.

The Subject of Mrs. R. S. Lillie's lecture on last Sunday evening, for the Society of Progressive Spiritualists, at Occidental Hall, was, "Some Thoughts on Mediumship." This she said was the distinctive feature of Modern Spiritualism; its foundation and corner-stone. The audience was delighted, and many said after its close that the lecture should have been reported verbatim and preserved. Mrs. Lillie prefaced her remarks by referring to personal experiences of her own, as a medium, and read a poem from her book entitled, "My Jewels." One of the pleasant features of these meetings is the short service of song from Mrs. Lillie's new "Jubilee Song Book," led by Mr. Lillie, with Mrs. Sadie E. Cooke at the piano, in which all join with "the spirit and the understanding."

Transition.—Last month Mr. A. D. Schmidt, of Montana, brought his wife to San Francisco, to undergo an operation at the hospital. The operation was successfully performed, but she gradually sank, and passed away at 4 a. m., on Nov. 2. The body was dressed and prepared for shipment to Montana by the Western Addition Funeral Directors at 2428 California street, San Francisco,—the work being done in an excellent manner by Mrs. Schofield and her daughter, as we are informed by Mr. Fred Anderson, Mr. Schmidt's friend who called at this office with the news of her passing to spirit life. Mr. and Mrs. Schmidt have been for years firm advocates of the spiritual philosophy and know that they are divided now only by the thin veil which parts the two conditions of life—"the seen and the unseen." Mrs. Schmidt was patient in her acute sufferings, but was anxious to pass the gates into the spirit world—only regretting that she must leave her devoted husband and family who could not accompany her, except in spirit, to "the beyond," where her many friends who had gone before awaited her coming, and welcomed her to "the home over there."

Ladies' Aid Social.—On last Friday evening one of the most enjoyable Socials ever given by this popular society, was held in Occidental Hall. About a hundred ladies and gentlemen assembled and without formality proceeded to enjoy themselves and they succeeded very well indeed. They first began singing in concert, then listened to Mrs. R. S. Lillie in words of welcome, followed by Dr. Carpenter, Clara Stella Steers, and Mrs. Weir, of Oakland. Mme. Florence Montague bade farewell for a season. Mr. Rider was in his usual happy mood, Miss Severance sang "The Bridge," Mr. Yates, son of Mme. Montague, rendered a solo in an artistic manner. Mrs. E. Price recited a poem, and Mrs. M. C. Price told a story about a cobbler, and Mrs. Sadie Cooke was in evidence with her music. Mrs. B. F. Small, President of the Aid Society, was the presiding genius, and Prof. J. T. Lillie was everywhere. We have heard it said that "Jack is all right," and we are beginning to believe it—anyway we wouldn't like to try to get along without him. The chairs were cleared away and all engaged in a social dance. On the 25th inst. they have an entertainment and supper at the same place. If you want to meet the better class of Spiritualists, come to these socials and get acquainted.

The Children's Progressive Lyceum met last Sunday at 909 Market St. New scholars and teachers are coming in and old scholars are returning. The recitation by Miss Bessie Jolly and the song by Mary Hitchcox were both excellent. The invocations given by Dr. Carpenter for the last two Sundays were a very pleasant feature of the Lyceum. The free spiritual library is open from 10:30 to 12 every Sunday.—C. H. WADSWORTH.

Soap-Throwing Ghosts.—The article on this page last week entitled "A local Borderland experience," has attracted much attention. Many plans have been laid to investigate; but the manifestations ceased the next day after the visit of the local Editor. We visited the factory again this week, and found everything serene, and every department of the business pursuing the usual routine without interference from forces either hidden or revealed. When the disturbance begins again we will let the people know, and we hope to add something to the knowledge of the world, in regard to the things which are hidden, through the investigation of this curious incident.

Married.—The many friends of Mr. Edward Earle, the well-known independent slate-writer, will be pleased to learn of his marriage which took place in this city Thursday, Nov. 10, to Miss Alice Slyter, youngest daughter of Mr. and Mrs. George Slyter.

New Meeting.—On last Sunday afternoon Mrs. Dunham inaugurated a conference and test meeting at 997 Market St., assisted by Mrs. Cornelius and Mrs. Henderson. The attendance was good and general satisfaction was expressed by the audience and workers. The meetings will be continued every Sunday afternoon.

Circle of Harmony.—Mrs. F. A. Logan and her "Circle of Harmony," met—as usual—last Sunday in Occidental Hall. These are spiritual meetings and only the spiritually-minded are attracted to them. You may well know the attendance is not large. On next Sunday afternoon let us all make a special effort to be there at 1 p. m., and for a brief season forget the vicissitudes of life material, and live in that life spiritual which is the true life.

Mrs. Logan read an original poem entitled "Kitty Blank, the Rescuer of

the Fallen," a story of over 100 verses graphically depicting the inequality before the law of woman's sphere with reference to the property and the disposition that is made in too many cases of the home and children, when the wife and mother is taken first. In this instance the children are put among strangers, while the eldest is hired out to work. The blue-eyed, fair-haired, winsome Kitty bemoans her sad fate, and is overheard in an arbor in the garden, by a young man who presents her with a note of invitation to make her home in a palatial residence.

The reader of this poem when it is in pamphlet form, will learn the rest of the story, which we hope will be forthcoming at no distant day.

Mission Lyceum.—To the friends of the children I have a cheering word. An increased number of children and especially of adults were in attendance last Sunday, all the exercises increasing in interest and perfection from session to session. The singing under the direction of Prof. Merrill is becoming a feature enjoyed by all—ever child, officer, leader, and nearly all of the visitors gave a word of wisdom. Please do not forget the benefit entertainment and dance to be given on Wednesday evening, Nov. 23, at Excelsior Hall, Mission street, between 19th and 20th streets. Admission 10 cents. Program at 8 o'clock sharp.—W. T. JONES, Conductor.

Oakland.—A good sized audience greeted Mrs. R. S. Lillie last Sunday morning, at Odd Fellows' Hall. The lecture seemed to awaken more than the ordinary amount of interest even though it was upon the old-time and oft-repeated inquiry "What and where is Truth?" This had especial reference to what is truth in regard to man and his immortal selfhood. An appeal was made for growth and unfoldment to a point where spiritual communion becomes possible to the individual and an open doorway to wisdom, light and truth. The people who attend these meetings are the spiritually-minded, and the numbers gradually increase.—Sec.

Universal Spiritual Association.—"Self Government," was the theme at 20 Eddy street, last Sunday, and as usual, the discussion ranged over the whole field of philosophy, religion and economics. To solve the great problem of life, how to better the condition of the common people, seems to be the purpose of this meeting. There is a wide field for such labor, and the laborers are few.

The Spiritual Atmosphere is vitiated—just now—by the worst element that has ever reared its hydra-head within the realm called spiritual. Some people—like some reptiles—are not good losers. When the inevitable end confronts them they spew the residue of filthy, poisonous slime indiscriminately upon the just and unjust. As a sign of the times we are glad to witness this spectacle: for the moral and spiritual atmosphere will be cleared and the spiritual work will take on a new impetus; even though the tail of the serpent does continue to wriggle until the sun goes down.

A Well-merited Rebuke.

The *Liberator*, San Francisco, Cal., Vol. 1, No. 1, has reached us. We do not mean any offense to our *confreres*, but if the second number is like the first we would suggest a new name—"The Chamber of Horrors." In all our experience we have never read in any one periodical such a mass of mud-raking. After reading the principal article by Bishop S. Garrison, and then seeing his name as publisher, one is inclined to say, "Thou comest to me in such a questionable shape." We have had some experience with one of the frauds named, and our recollection of him gives us the squirm as we write. By report we knew there is what is called the "fraud ring," and it is very right that these pests should be exposed, but when it is done from an admittedly contaminated source, we should say, as men and women of the world, the evidence is vitiated. We must take converted men at their word in all that cannot be disproved; and if Bishop S. Garrison succeeds in ridding the Spiritualist movement of the frauds he has been mixed up with, and that other crop which may come into being, we wish him God-speed. If the Editor, Mrs. Julia Schlesinger, can see the end from the beginning, it is more than we can do, judged by her first number; but unless the tone and temper are changed we are inclined to think the end and the beginning are very close together. When hitting hard at the enemy, we should not strike, above all others, consciously or unconsciously, our own friends. We fear *The Liberator* has done this, and then handed the stick to a real bishop.—*The Two Worlds*, Manchester, England.

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Under this heading we insert notices of meetings at TEN CENTS per line each insertion ONE INCH (10 lines). \$3.00 per month.

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VOL. 35.

T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., THURSDAY, NOVEMBER 24, 1898.

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No. 21.

THE BORDERLAND.

Dr. Hodgson's Experiments.

Dr. Richard Hodgson is the latest eminent convert to the Spiritistic theory. He is a man of thorough scientific training, and for some years past has been at the head of the American branch of the Society of Psychical Research in Boston, and it is through an American human instrument, Mrs. Piper, of Arlington—a Boston suburb—that Dr. Hodgson has made his experiments.

Everybody interested in psychic matters—and who is not in these days?—has heard something about how Mrs. Piper came under the notice of Professor William James, instructor of psychology at Harvard; and how, later, the Society of Psychical Research in England had her go over there and stay from the fall of 1889 till the spring of the following year, during which time she gave 83 sittings, under the supervision of such men as Professor Lodge, Dr. Walter Leap, F. W. H. Myers, etc. Even the famous Sir William Crookes, inventor of Crookes' tubes and president of the Society of Psychical Research, studied the phenomena.

All these great men gave forth opinion, tentative rather than assertive, the only point of entire agreement being that the woman had "supernormal powers."

Dr. Leap thought this supernormal element consisted in the ability to accept thought-transference from the sitters. Professor Lodge believed that more was involved than this could explain, and found himself forced to believe in telepathy.

But telepathy from many distant persons at one and the same moment he could not make feasible, and telepathy from deceased persons he would not accept but as a last resort. Information extracted from persons present he could not admit as possible under the supervision exercised—where the woman was in absolute ignorance of her sitters, even to their names.

On Mrs. Piper's return to America the society sent Dr. Hodgson to Boston to reside in order to devote himself to experiments begun by Professor James, and which time would not permit that gentleman to continue.

Dr. Hodgson's supervision covers from 1891 up to the present year. The sittings number 500. One hundred and thirty of these were persons introduced to Dr. Hodgson, not by their own names, and whom the medium was entirely ignorant. Furthermore, interested parties had set a watch upon the movements of those who might bring information from unlooked for sources.

As a result of his untiring studies the records kept and recently given by Dr. Hodgson to the Society of Psychical Research "Proceedings" form some of the most curious reading ever penned.

Adopting the inductive method, Dr. Hodgson, in this report to the Society, omits nothing. He gives as much space to the failures as to the successes, and discourses on how the failures prove even more than the successes the presence of spirits trying under difficulties to make themselves known.

But perhaps the most curious point to the general reader is that Dr. Hodgson finds him-

self constrained to believe that those who die of mental disorder, or who suicide, cannot communicate until, possibly, after they are a long time in the other life. From eight cases of suicide, more or less known to him, nothing could be obtained. No one was found able to communicate immediately after passing out. All, however, seem desirous of doing so after they come to a sense of their environment.

At times these efforts remind one of telephoning, with the medium for an instrument, and a scramble to get a hearing before the earthly operator leaves his end of the machine.

When Dr. Hodgson began experiments the spirit boss—so to speak—called himself Phinuit, and claimed to have been a French physician. Much research has failed to find a record of his earthly career.

In 1892 Phinuit found himself obliged to take a side seat while a new and dominant personality came to the front. This personality is designated throughout as George Pelham, or G. P., though that was not his real name, which is well known to many in New York and Boston. He was a young literary man of no little fame, who met his death accidentally and instantane-

presented by the sitter, and all about its different owners, followed by the full name of George Pelham. The sitter produced a pair of studs he had been wearing. G. P. promptly informs him that the studs had been his own; that they had been taken from his dead body.

"Mother gave them to father and father sent them to you. I want you to keep them. I will them to you," said the voice.

Mr. Hart subsequently admitted that they had been sent him by Mr. Pelham in response to his own request for a memento of George.

In the midst of this information the names of James and Mary Howard (Mr. and Mrs.) were called for, also Katherine, adding, "Tell her she'll know. I will solve the problem, Katherine."

This had no significance for anyone present—thus precluding all chance of thought transference.

Not until afterward did Mr. Howard, an intimate friend of G. P., explain that George, when he had last stayed with them, had a long talk with his daughter Katharine, a girl of fifteen, on such subjects as time, space, God and eternity, and after pointing out how unsatisfac-



Mrs. Piper, the medium, giving a Seance to Dr. Hodgson and Prof. Wm. James, of Harvard.

ously in New York in that same year. Dr. Hodgson knew G. P. well in an intellectual way, and had had long talks with him on philosophy and the chances of a future life, in which G. P. did not believe.

"He could not accept its credibility," Dr. Hodgson writes in his report, "and vowed that if he should die before I did and found himself still existing he would 'make things lively' in the effort to reveal the fact."

He does not appear to have succeeded—though opportunity was given him—for about five weeks, and then it would seem to have been an old "emotional friendship" rather than his vow which called him hither. A certain Mr. John Hart (not the real name) came to Mr. Hodgson for a sitting to Mrs. Piper—all knowledge of him being kept from the medium.

Phinuit first announced himself as intermediary for G. P., and gave some incorrect accounts concerning the recent death of a relative of the sitter.

Soon the G. P. personality got the better of what had been known as the Phinuit voice, called a name like "Howard" and also gave his own in full.

Then followed a correct account of a locket

tory, was the commonly accepted solution, added that he would solve the problems and let her know.

This and much more at the first coming of G. P. purported to be through the intermediary, Phinuit, as if G. P. himself had not got used to the machinery of communication. Much other information unconnected with the sitter, but which others subsequently proved correct, was also shouted forth before the close of the sitting, as if the intelligence, whatever it was, desired to give whatever came to mind.

Dr. Hodgson makes this comment:

"The most personal and convincing references made at these sittings cannot be quoted because of their extremely private nature. They were regarded by J. H. as profoundly characteristic of Pelham, and in minor matters especially, where my notes were inadequate, such as in words of greeting and occasional remarks, the matter of reference to his mother, with him in spirit; to his father and stepmother, living, etc., the sitter was strongly impressed with the *vraisemblance* of the personality of Pelham."

Before passing on to Dr. Hodgson's own opinions of the difficulties in the way of communications between this world and the region of

the disincarnate, it may interest the reader to have a sample of how G. P. met the Howards. After a few words at the beginning, we are told Phinuit gave way altogether, and the personality of G. P. controlled voice and hand.

"The statements made were intimately personal and characteristic. Common friends were referred to by name, inquiries were made about private matters, and the Howards, who were not predisposed to take any interest in psychical research, but who had been induced by the account of Mr. Hart to have a sitting with Mrs. Piper, were profoundly impressed with the feeling that they were in truth holding a conversation with the friend whom they had known so many years. All the references to persons and individuals are correct."

The report goes on:

"'Jim (Jim is Mr. Howard) is that you? Speak to me, quick. I am not dead. Don't think me dead. Can't you see me? Don't you hear me? Give my love to my father and tell him I want to see him. I am happy here, and more so since I find I can communicate with you. I pity those people here who can't speak. * * * I want you to know I think of you still. I spoke to John about some letters.'

"'What do you do, George, where you are?'

"'I am scarcely able to do anything yet. I am just awakening to the reality of life after death. It was like darkness; I could not distinguish anything at first—darkest hour's just before day, you know that, Jim. I was puzzled, confused. I shall have an occupation soon. Now I can see you, my friends. Your voice, Jim, I can distinguish, with your accent and articulation, but it sounds like a big bass drum. Mine would sound to you like the faintest whisper.'

"'Our conversation then is something like telephoning—by long-distance telephone.'

"G. P. laughs.

"'Were you not surprised to find yourself living?'

"'Perfectly so, greatly surprised. I did not believe in a future life. It was beyond my reasoning powers. Now it is as clear as daylight. We have an astral fac-simile of the material body. * * * Jim, what are you writing now?'

"[G. P., when living, would probably have jeered at the association with the word 'astral.'—Dr. H.]

"'Nothing of importance.'

"'Why don't you write about this?'

"'I should like to, but the expression of my opinion would be nothing; I must have facts.'

"'These I will give you, and to Hodgson, too.'

"'Will people know about this possibility of communication?'

"'They are sure to in the end. It is only a question of time.'

"'What is Rogers writing?'

"'A novel.'

"'No, not that. Is he not writing something about me?'

"'Yes, he is preparing a memorial of you.'

"'That's nice. It is pleasant to be remembered. He was always kind to me. Martha Rogers (deceased daughter) is here. I have talked with her several times.'

Here follows an account of the girl's peculiarities, also many inquiries and remarks about friends still in existence, and regrets that it would be so hard to make his father believe—with his mother it would be easier.

"All references in the conversation," adds Dr. Hodgson, "proved absolutely correct."

We are also told that trying to look into this world is much like looking through a keyhole to learn what people are doing within a room.

Although great numbers of people had sittings, and G. P. never failed to recognize everybody whom he had ever seen before and seemed never weary of assisting strangers, no one had more personal intimacy imparted than the Howards. Here is a description of a rather dramatic scene for a "spirit" to play:

Mrs. Howard (says Dr. Hodgson) was supporting Mrs. Piper's head. I was following the writing and Mr. Howard was sitting some distance away smoking a long pipe, when the following conversation ensued:

"G. P.—Now, what will I do for you? Dr. H. asks for any special message he may think desirable; anything about philosophy, etc.

"Mr. Howard—Well, George, before you go to philosophy—you know my opinion of philosophy—

"G. P.—It is rather crude, to be sure.

"Mr. H.—Tell me something. You must be

able to recall certain things that you and I know. I ask you because several things I have asked, you have failed to get hold of.

"G. P.—Why did you not ask me this before? Do you doubt me, dear old fellow?

"Mr. H.—I simply want something—you have failed to answer certain questions that I have asked—now I want you to give me the equivalent to those answers in your own terms * * * What does Jim mean?

"G. P.—Do you mean our conversation on different things, or do you mean something else?

"Mr. H.—I mean anything. Now, George, listen for a moment—listen—listen—

"G. P.—I know.

"Mr. H.—I mean that we have spent many summers and winters together and talked on a great many things, and had a great many views in common—went through a great many experiences together. Now—(G. P. commencing to write)—Hold on a minute.

"G. P.—You used to talk to me about—"

Dr. Hodgson goes on to explain:

The transcription here of the words written by G. P. conveys, of course, no proper impression of the actual circumstances. The inert mass of Mrs. Piper's body turned away from the right arm and sagged down, as it were, limp and lifeless over Mrs. Howard's shoulder, but the right arm, and especially hand, mobile, intelligent, deprecatory, then impatient and fierce in the persistence of the writing that followed, which contained too much of the personal element in G. P.'s life to be reproduced here.

"Several statements were read by me and assented to by Mr. Howard, and then was written 'private, and the hand gently pushed me away. I retired to the other side of the room and Mr. Howard took my place close to the hand, where he could read the writing. He did not, of course, read it aloud, and it was too private for my perusal. The hand as it reached the end of each sheet tore it off from the block book and thrust it wildly at Mr. Howard and then continued writing.

"The circumstances narrated, Mr. Howard informed me, contained precisely the kind of test for which he had asked, and he said he was 'perfectly satisfied, perfectly.'

The number of things said and done is indeed bewildering. Dr. Hodgson complains, naturally, that the most convincing parts of his investigations he is debarred from giving, owing to their extreme personality, and he intimates a promise that some of this restriction will be lifted and in the near future he will be permitted to give out his more convincing facts.

He makes his plea for the spirit hypothesis only after testing all others and finding they do not fit in with the facts, and he makes no dogmatic claim that his spirit theory is yet conclusive, his claim rather being that it is the only scientifically reasonable one in face of indisputable phenomena.

The failures and confusions by being due to natural causes he finds the strongest proof of the spirit hypothesis. He pictures several persons trying to hold a conversation with one who is forced to spell out his words instead of speaking them in the natural way.

"Let the reader imagine himself interrupted at every two or three words by interlocutors who tell him they did not catch his last word and ask for it to be repeated several times. Further, suppose that it is so difficult for him to hear that he hears only part of what is said. Having made this experiment, let the reader then suppose that instead of using his own voice to spell his words with, he is placed on one side of a machine (the medium) so constructed that the thoughts running in his mind have a tendency to be registered in writing on the other side of the machine, not so fast as he thinks them, but at the rate of writing, and that it is only by reading this writing that his interlocutors know what he has to tell them.

Let him further suppose that one or more persons are standing near him, on the other side of the machine, and talking to him or to one another within his hearing, so that the words which they say tend to be registered in the writing; and let him further suppose that he is unfamiliar with the machine and that the writing produced has a tendency to vary somewhat from the words actually thought by him, owing to imperfections in the machine.

Let him further suppose that the part of the machine in which he is placed is filled with a more or less suffocating gas, which produces a partial loss of consciousness; that sometimes this gas is much more poisonous than usual

(weakness or ill health of medium), and that its effects are usually cumulative while he remains in the machine.

"The important failures of G. P. were due primarily, I believe, to the ignorance of sitters that he was communicating under such conditions as these. And I cannot too strongly emphasize my conviction that unless the presence of such conditions is constantly recognized by the investigator his further researches in this field will be futile."

He also shows that it is as illogical for people to look for entirely successful communications when they approach in a spirit of hostile doubt as it would be to look for satisfactory intercourse with human beings whom they approached in similar manner. Nor does he see any reason why spirits should be expected to possess equal talents as communicators.—*Exch.*

Letter from John Brown, Sr.

Spiritualism has no sting in it, except where it becomes diluted with sectarianism, when it may call its neighbors bad names, which, as a rule, is most disagreeable, and fails to do the world good service. The different sects from the beginning have been an exhibition of ill-temper one toward another. It is hard to imagine a greater evil to humanity than what the churches have been. Far be it from me to cast a slur; history alone can be relied upon. Spiritualism is the key to knowledge; but variations take place when it becomes polluted in the pool of superstition, which hardly knows that ten pounds outweigh five pounds. They have no truthful standard to go by, and human promises are so often broken that the whole machinery of salvation through faith and belief in the churches, seems to be entirely worthless. But while human promises are so often broken, either through willfulness or weakness, it is a glorious thought to know that we have the comforter that brings real happiness to all who have an inspiration for a nobler and better life, and will listen to that celestial voice: "If any man thirst let him come to me and drink."

I am to-day nothing but a tottering monument of a life of toil. I have passed through all the vicissitudes to which human life is subject; I will soon be ushered into a new state of being, and I hope that I will not be cast into the sea and become a rock, for I calculate to live and cultivate knowledge and a candid allowance for the faults of others.

I have no apology to make respecting my letter. It is the result of long and patient observation. But if a person is foolish or dishonest no one can teach him, for he will seek refuge in one lie after another, and turn his back on the messroom while he is starving, and is always endeavoring to reach an explosive magazine with a lighted torch, knowing no safe way to reach it. In the name of all that is hopeful, welcome and cheerful, tell me, if you have a voice and breath to spare, whence does any one derive the knowledge of a Deity, without the intervention of some tangible evidence from his realm? None of our friends who appear to us from their spirit-home have ever brought back to earth an echo of the existence of a sectarian God. The preponderance of evidence goes to prove that Nature wields the scepter and is commander-in-chief of all things.

Such has been a scene of patriotic devotion to study with me all along the rugged path of earth-life, and shall I falter now? I am often asked what I know regarding rewards and punishments in the hereafter. On that subject I am destitute of positive knowledge. I have been told, however, by those who live there, that crime does not go unpunished in the spirit-world. As for myself, I do not like the terms, rewards and punishments; and in the words of Moses Hull, will answer: "There are consequences, here and hereafter, of every act of life. You put your hand in the fire and it is burned; not as a punishment, but as a result. So, if you go out improperly clad, when the mercury is below zero, you are frozen; not as a punishment, but as a result of your indiscretion. If you neglect education, you remain ignorant, as a result and not as a punishment. So, your education is the result of your studious habits and industry." I know nothing of a God who goes out of his way to mete out rewards and punishments. Every act we do here, will bring forth its fruit for us in the hereafter, and every man will find that he must reap on the other side what he has sown here.

The Religio-Philosophical Journal,

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THOMAS G. NEWMAN, Editor,
Assisted by an Able Corps of Special Contributors.

The Editor is not responsible for any opinions expressed in the communications of correspondents.

No notice can be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Rejected Communications will be returned only when stamps for that purpose, accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be mailed to subscribers until ordered to be discontinued, and all arrearages are paid.

SAN FRANCISCO, CAL., NOVEMBER 24, 1898.

To-day (Thursday) is Thanksgiving Day. While some may have a few things to be thankful for, almost every family can find but little in that line in these days of calamity, depression and shrinkage of values.

Bro. J. J. Morse, well known in California, as well as among Spiritualists in Europe and America generally, has our thanks for "kind words" in an editorial in the November number of *The Lyceum Banner*, an excellent monthly published in London, England. *The Lyceum Banner* for November is an interesting issue, and contains four illustrations. We wish it the greatest possible success.

The JOURNAL believes in harmony and unity, but when mediums are assailed and physical mediumship is denied an existence, it will defend the phenomena as well as the philosophy of Spiritualism. It has no excuse for fraud or fake. It believes only in true mediumship and for that it will fight vigorously, against foes without or foes within the spiritual ranks. Honesty, justice, and truth being our motto, we are not afraid of what fakers, ex-fakers, frauds and professedly converted imposters may say in denying the existence of spirit phenomena.

When Napoleon raided the monasteries and convents of Spain, he found the cellars filled with bones. Many of the living inmates, who had been outraged, were found naked and almost starved. When the prison doors had been opened by the Emperor, men who had been accustomed to witness the most revolting scenes, were moved to pity, and took off part of their clothes to cover the abused inmates of these convents. Spain's greatest curse, and cause of present downfall is its priestcraft. Millions in the spirit world, are planning for the destruction of its power, as a retribution for its despotism and cruelty. No power on earth can prevent its ruin and lovers of freedom everywhere will rejoice thereat.

Now that elections are over let us hope that conditions will improve, says *Dawning Light*. Reform papers and reform movements are the last to feel the effect of improved conditions. In this age people appear to be too intent on money getting to care for the morrow. They struggle and strain every nerve to hoard that which they cannot take away with them. Suddenly, without warning the summons comes and they leave all to be squandered by other hands. All gone and they are poor indeed in that world of spirit.

What She wants to Know.

One of our subscribers states that she has received a copy of the *Liberator* and wants to know about its statements. A copy of our mail list has been stolen from this office (or otherwise dishonestly obtained) which may have been used to send copies of that disreputable sheet to Spiritualists all over the country. Another subscriber asks for information, as follows:

"I wish to ask you if the assertion is true which is made by the *Liberator*, that Maude L. Freitag, of Los Angeles, practices fraud in her platform ballot tests. If the *Liberator's* statement is true please corroborate it in the JOURNAL, so that my mind may be put to rest. I heard the above mentioned lady, this Fall, lecture and give her ballot tests, and thought the latter were something wonderful."

The fact that any statement is made in that paper is *prima facie* evidence that it is not true, for it abounds in false assertions, misrepresentations, garbled quotations and distorted facts. Mrs. Freitag is regarded by prominent Spiritualists as a medium of wonderful ability, and hence, we could not corroborate the statement you refer to, which charges her with practicing fraud. We have no proof of it.

The person given as proof for the *Liberator's* charges, told us last week that that published statement was a misrepresentation. That is the condition of much of their so-called "testimony" on which the ex-fakers charge fraud against mediums.

That fraud is practiced, is proven by the fact that Bishop Garrison, Dr. Coonley, and other fakers, now confess that they deliberately swindled the people. They also say they do not believe in Spiritualism, spirit return or anything of the kind, and positively state that all physical phenomena are fraudulent.

It is not true that all or any large proportion of mediums practice fraud. The great majority of Spiritualist mediums are both genuine and reliable. (We do not include all clairvoyants, card readers, palmists, etc., in this statement).

When proof sufficient to convict any medium of fraudulent practices, is furnished, the JOURNAL, the State Association and all lovers of truth will aid in bringing such persons to trial; and if proven guilty, will promptly repudiate all of such. But our sense of justice requires that we consider mediums and other persons innocent until proven guilty; for gossip and jealousy in some persons charge nearly every medium with fraud, no matter how honest or genuine such may be.

The wholesale denunciation of the spiritual phenomena by the confessed frauds and fakers is absurd, unreasonable and unjust.

Gossip is no Evidence.

No one has the right to assail the character of another without the most positive evidence of wrong doing. On the next page is an article by Mr. William Emmette Coleman "alluding" to charges of fraudulent practices by Mr. J. T. Lillie, which were based only upon gossip, without the least positive proof. He says:

"I had been told by two persons of certain alleged actions of Mr. Lillie. To my knowledge, a number of other persons, prominent Spiritualists of this city, had been also told the same, and the matter had been discussed among them. Naturally these persons would tell others, and these in turn would tell others, and thus the matter was caused to become a subject of considerable talk and discussion; it was a quasi-public or semi-public matter at the time when I alluded to it in my article. This being so, I thought that if I made public mention of the allegations against Mr. Lillie, he would thereby have an opportunity to reply."

With all due respect to Mr. Coleman's erudition, critical analysis and mature judgment on many things, we must say that he has acted very unwisely in thus injuring characters without reproach upon "hearsay" evidence. It was very magnanimous in him to make the charges

for the purpose of allowing Mr. Lillie an opportunity to refute them! At all events we are pleased to have him remark as follows: "I have no desire to do an injustice to any one. If I have done Mr. Lillie an injustice, I am very sorry for it. Such was not my intention." We feel sure that Mr. Coleman has had the best of intentions, but he has been deceived by designing persons, and it is no wonder that he should add: "I am sick and disgusted with the whole miserable business."

We have no relish nor room in the JOURNAL for the discussion of personalities. Both sides now having been heard, the JOURNAL will contain no further controversy on the subject.

An Amusing Onslaught.

The *Liberator* of last week contains affidavits which were submitted to the Board of Directors of the State Association at the November meeting, and which it now has under consideration. It also devotes several pages to abuse the JOURNAL and its editor, and gives distorted matter about our spirit niece, which it is useless to reiterate, as we fully explained the whole thing last week.

The editor alludes to us in such kind (?) words as falsifier, hypocrite, malicious, deception, lying farce, horrible fraud, and "as big a fraud as the humbugs he endorses," etc. The latter is amusing in the light of the fact that the JOURNAL has "endorsed" no mediums, awaiting the result of the effort of the *Liberator* to prove them unworthy! Its assertion that "the JOURNAL is run in the interest of the fraud ring" is truly laughable, for every body knows that it denounces "the whole gang of frauds" in the most emphatic manner! It, however, caps the climax in this statement:

If the sainted John C. Bunday, the former editor of the JOURNAL, returns to earth and sees the depths of deception into which Thomas G. Newman has dragged that once fearless and radical paper, and how he has used its columns to laud and uphold fraud—if Bunday sees all this, perhaps his vials of wrath and indignation are finding feeble expression through the columns of the *Liberator*.

We fancy that Bro. Bundy would be tickled at the ignorance exhibited in spelling his name and the presumption of assuming that he does not know that the JOURNAL is as firm as it ever was in denouncing frauds, and professedly converted fakers, like the publisher of the *Liberator*! The *Liberator* needs "liberating" from its immaculate (?) sponsors, before it can be endorsed by spirit John C. Bundy.

Last Spring Mrs. Schlesinger boasted that any test she desired she could have given out on the public platforms of this city by several mediums, as the mediums all used one another's tests. She repeatedly asked us to give her some names to prove her assertion. As she urged this request, we finally consented to test her ability in that line, and gave her some names, dates and circumstances about our spirit relatives, interblending them, so that if used their identity would be apparent. As these were never given from any platform, the matter was considered a failure. Now she calls us a "fraud-hunter," and blames us for the failure of her own attempt to prove mediums untrue! Her trap did not work! A copy of the letter is on file at this office.

Mr. Lillie wishes to say that the reason he did not send his article lately published in the JOURNAL to the same periodical which published the attack, was because he would have nothing to do with such a disreputable periodical, which lives only on filth and thrives on mud-raking.



The Editor is not responsible for the opinions of correspondents.

Answer to Mr. Lillie.

TO THE EDITOR:

In the JOURNAL of Nov. 10, Mr. John T. Lillie, after stating that Mrs. Lillie has always positively opposed fraud, and in consequence "we" (Mrs. and Mr. Lillie) have had to bear the animosities of that class in the East, goes on to state that they (Mr. and Mrs. Lillie) have been "classed with the frauds" by me in San Francisco: I have never in my life said a word in any manner reflecting upon Mrs. Lillie as a woman and a public worker—I have never in the remotest degree accused her of aiding any fraud. I have ever said exactly the opposite of this. For many years Mrs. Lillie has been an active opponent of fraud, and she has publicly denounced it and exposed it in the East, and thereby she has suffered both in popularity and finances. I have rejoiced to see the good work done in this direction by her, and I have honored her for her devotion to truth and right, irrespective of the consequences to herself for so doing. Up to the present writing I have always said that I was sure that Mrs. Lillie never had assisted fraud at any time, nor do I believe that she would ever be guilty of such a thing. So far from accusing her of fraud, I distinctly stated in my article to which Mr. Lillie takes exception that "I was confident" that "she has not" had "any connection with any of the things mentioned" by me about Mr. Lillie. I expressly state my entire confidence in her innocence of any connection with fraud. Yet I am berated by Mr. Lillie for classing her with the frauds. I have not classed, and do not class, her with the frauds. On the contrary, I have ever classed her with the strongest opponents of fraud. Mr. Lillie has here accused me very unjustly. In Mrs. Lillie's present attitude towards the movement against fraud in this city, I have no doubt of her honesty. I am sure she is honestly mistaken; and in time she will find out that I am right and she will then be only too glad to do me justice, like the good, pure woman that I think she is.

Neither have I classed Mr. Lillie with the frauds. At the head of the article in which I refer to Mr. Lillie, there is a list of names of persons whom I accuse of fraud; but Mr. Lillie's name is not included. I refer to Mr. Lillie incidentally when narrating what took place at a seance in which two fraudulent mediums figured, I and Mr. Lillie being present thereat. Everything I said about Mr. Lillie was true. I described what I saw with my own eyes; and then I said I had been told certain things about Mr. Lillie. This was strictly true. I had been so told. But I did not vouch for the truth of what I was told, and I did not even say I believed what I had been told, nor did I make any charge of fraud against Mr. Lillie on my own account, in connection with what I had been told.

I had been told by two persons of certain alleged actions of Mr. Lillie. To my knowledge, a number of other persons, prominent Spiritualists of this city, had been also told the same, and the matter had been discussed among them. Naturally these persons would tell others, and these in turn would tell others, and thus the matter was caused to become a subject of considerable talk and discussion; it was a quasi-public or semi-public matter at the time when I alluded to it in my article. This being so, I thought that if I made public mention of the allegations against Mr. Lillie, he would thereby have an opportunity to reply. As these things about him were being circulated, I thought it well that he be given a chance to tell his side of the story. I looked for a reply from him in the next following numbers of the paper in which my article appeared, but none was seen. My article was published September 8, but instead of making immediate reply Mr. Lillie has waited two months, and now replies in another journal, many of the readers of which have probably never seen my article. I am sure Mr. Lillie's reply would have been willingly inserted in the *Liberator*. I myself would have insisted on its publication, as I strongly believe in free discussion, fair play, and exact justice to all. I think that it would have been better for him had Mr. Lillie made his reply in the *Liberator*, as thereby it would have reached readers of my

article in that paper who may not now see his reply in the JOURNAL.

As for the "dummy" deception at Mr. Miller's seance, I did not know whether Mr. Lillie consciously or unconsciously kept it up, nor did I say that he did it knowingly. I did know that while I was sure that Mr. Miller was outside the cabinet impersonating a spirit, Mr. Lillie remained at the cabinet with the dummy as if talking, until Mr. Miller went back in the cabinet, came behind the dummy, and spoke to Mr. Lillie as from the spirit. Then Mr. L. returned to his seat. Mr. Lillie says he does not know that the form was a dummy. He refers to my defective vision; but had I been called up to the cabinet, as was Mr. Lillie, I could have seen at once whether it was a dummy or not. The reason I kept silent as to my knowledge of the fraud that evening was because I was waiting for just such an opportunity as Mr. Lillie was given that night. I was waiting for either myself or some friend cognizant of the deception to be called up to the cabinet. I would, while Mr. Miller was outside of the cabinet, have examined the figure, and, finding it a dummy, I would have thrown it out in the room where all could see what it really was. But I never had a chance to do this. At all the seances of Miller's that I attended, I was never called to the cabinet to talk to the spirit. Mr. Miller was too wary for that. He knew that I would at once discover the deception. Whenever a form was presented to me, it at once sank to the floor, and was gone before I could get to the cabinet. None but the faithful are called to the cabinet to talk to a spirit while Mr. Miller is outside impersonating a second spirit. Naturally I was much surprised, then, to see Mr. Lillie called up, stay there while Miller was outside the cabinet, and return to his seat when Miller went back in the cabinet and dismissed him from the dummy, I was amazed, and did not know what to think. When I was told afterwards that Mr. Lillie had on a previous occasion been "hand and glove" with Miller, and had aided Mrs. Whitney in the matter of tests and questions, these statements, taken in connection with what I had seen at the Miller seance, necessarily led to some suspicion in the case of Mr. Lillie. Of course I did not want to believe that the husband of Mrs. Lillie would lend himself to such practices. I was shocked when the idea was first presented to me. I wanted more light, more evidence. It was but right that Mr. Lillie should know of these things and have a chance publicly to reply thereto. So, when the opportunity came to me, I stated the plain facts publicly, and awaited his reply. In the Miller matter it may be well to state that Mrs. E. L. Kenyon, who lived in the same house with Mr. Miller, and is a staunch believer in his genuineness as a medium, in a letter to me defending Miller and Mr. Lillie, says that Mr. Miller and Mr. Lillie are "friendly, nothing more. I never knew Mr. L. to call on or visit Mr. M. more than two or three times during my stay there."

It is not from defective vision that I have not recognized Mr. Lillie on the streets. I have not seen him because of preoccupation of mind. I go along the street thinking much but seeing nothing. I often do not see my friends on the street when following out a train of thought. When I make up my mind to observe, I see everything in detail, as at seances.

I have no desire to do an injustice to any one. If I have done Mr. Lillie an injustice, I am very sorry for it. Such was not my intention. But he has done me a great injustice all through his article in the JOURNAL, particularly in accusing me of classing Mrs. Lillie with the frauds.

In the action taken by me of late in regard to frauds in this city, I have been performing a very disagreeable duty. I have done it simply as an act of conscience, of duty. I have been forced to do this by my sense of right. I dislike the work exceedingly, and were it not that conscience and duty impel me to the repugnant task, I would gladly wash my hands of the whole unsavory mess. By my efforts to purify our Cause, I subject myself to the abuse and slander of the frauds and their assistants, and I am misjudged, misunderstood, and misrepresented by those honestly believing in the frauds. Absolutely knowing that I am right, I am able to bear up under the load thus cast upon me. Time will bring my complete vindication. I bide my time. But I am sick and disgusted with the whole miserable business, and I sincerely hope that some good will accrue therefrom to genuine Spiritualism—to that true Spiritualism to which I have devoted forty years of my life, that Spiritualism which, in its highest and best expression, is the Savior of the world, and the destined religion of humanity.

WM. EMMETTE COLEMAN.

A Warm Friend of the Journal.

TO THE EDITOR:

I write to thank you in behalf of our Society for your great kindness in presenting our Cause to New York people. Your uniform courtesy to us, and to me personally, will never be forgotten, and you have some very warm friends among us. We all will do and are doing all we can to get subscribers for your paper, as we admire your principles and the tone generally of the reading matter. We wish you every good thing that can befall a first-class journal, such as yours.

I would not be without the JOURNAL for a good deal more than its cost. I am always sorry when I finish reading it, and wish it was twice as large. Sincerely yours,

MRS. J. H. TUTTLE.
New York, N. Y.

Jealousy of Mediums.

TO THE EDITOR:

Having read of the so-called fraudulent mediums in your Society, it appears to me that these mediums are under the ban of jealous and envious co-workers, and if the true light penetrates the accusation, they will be found "not guilty." To my heart's sorrow I must confess that in the spiritual field there are many envious mediums. May the time be not so far distant when all malice, evil, and fraud will be eradicated from our spiritual dictionary for ever and ever.

MRS. T. CROFTS.

Evansville, Indiana.

Letter from Dr. Schlesinger.

TO THE EDITOR:

After having read a copy of the *Liberator*, I am irresistibly impressed to ask you to insert the following about it: The publisher of the *Liberator* boastfully acknowledges that he has been a public cheat ever since he became familiar with the sacred truth of Spiritualism; borrowing the livery of heaven to serve the devil in. Now when he finds himself confronted with the fact that his fraudulent practices have run to the end of their dishonest journey, he quits—not however from choice, but necessity. The reason is that the people have progressed, and by the bitter experience of the frauds, have learned to discriminate the false from the true and the chaff from the wheat. Now he commences another dishonorable scheme—advertising for a consideration of coin to teach how he managed for so many years to blind the confiding by the confidence game—palming on to them a spurious article; and as a reparation, informs them the proceeds of the sale of this valuable information will go to sustain the *Liberator*. "An eye opener." To teach the investigator how he made his living all these years. If he is now sincere in his repenting and has become honestly disposed, perhaps he will favor the readers of that periodical with the names of at least a few hundred of those he so shamefully deceived, and the amount he has returned placed opposite their names. When he does this the Spiritualists, I am sure, will discover some small proof of sincerity. Until then, they cannot be blamed for thinking he is trying to play on their credulity.

DR. L. SCHLESINGER.

St. Louis, Mo.

The Reviewer.

Suggestions is the name of a new monthly issued at 4020 Drexel Boulevard, Chicago, Ill., at \$1.00 a year. Herbert A. Parkyn, M. D., and M. J. Murphy are the editors. The first editorial in No. 3 is "Suggestion an infallible cure for nervous prostration," a timely article.

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We have secured a "job lot" of these and offer them postpaid at 15 cents each. Order quickly before all are gone.

THOMAS G. NEWMAN, Editor & Publisher,
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And a sky with a greyish hue;
A fluttering sigh from the leaves that die,
And an overhanging mist of blue.

A blending of faded gold and green,
With a russet tint here and there;
A soft mellow glow as the sun sinks low,
And a landscape sombre and bare.

A silence: calm, unbroken and sad,
And an absence of birds of song
In the brown woods near, now scentless and
sere,
Where music reigned all the day long.

A million trophies of summer days,
And a hush when the night-dews fall,
Where the moon shines fair through the
branches bare
And the heavens are over all.

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What he needs on this mundane sphere.

I sometimes think that it heds me not,
Nor cares whether pleasure or pain
From the arrow of fate at me is shot,
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But another stream that's red and hot,
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Local News Summary.

Edited by M. S. NORTON.

Mrs. Lillie's Lecture.—As a prelude to the lecture on the "New Age and the New Gospel," Mr. J. T. Lillie led in singing the new "Speed Away," and "Year of Jubilee"—then Mrs. Lillie spoke for more than an hour. She began with praise for the great teacher of Nazareth who was a true reformer, and a Socialist in the true sense. The first part of the lecture was devoted to the cause of woman, then machinery and the modern inventors came in for their share of attention. Theosophy and all the modern "isms" were dealt with in a masterly manner. The speaker declared that the message of the new age, was "freedom, liberty and equality," and that Spiritualism was the heaven which would eventually permeate every avenue of life, and be an important factor in the solution of the great problem of life. These lectures are given every Sunday evening at Occidental Hall, 305 Larkin street, for the Society of Progressive Spiritualists.

Ladies' Spiritual Aid Society.—Grand supper and dance at Occidental Hall, 305 Larkin St., Friday evening, November 25, 1898, at 8 o'clock. The supper will be served from 6:30 until 9 o'clock. The charge for supper, including the entertainment and dance, 25 cts. Tickets for sale at this office.

An extraordinary business meeting on Wednesday, Nov. 23, at 2 p. m. All members are requested to be present.

The Mission Lyceum sends greeting to the JOURNAL and through its columns to all friends of children. No greater happiness can come to any man or woman who is thoroughly awakened to the true idea of the proper education of the young than to spend an hour and take an active part in the exercises of the Lyceum, and witness the bright and happy faces of all, the young and old, as was the privilege of those who attended our session on last Sunday. Are you anxious to do good? Come and join our happy band and attend our entertainment on Wednesday evening, the 23rd of November, at Excelsior Hall, Mission St., between 19th and 20th Sts. Admission 10 cents. W. T. JONES, Conductor.
J. T. ROBERTS, Secretary.

Our Eastern friends who are looking for a quiet home in California, should read the advertisement of Mrs. Thorn-dyke in another column. It is just the place to rest tired nature.

Mr. and Mrs. S. D. Dye called at this office last week on their way from Honolulu to their home in Los Angeles. They were well and had enjoyed the trip very much.

Universal Spiritual Association.

The subject for discussion last Sunday, was "Law." Mrs. Usher scored the success of the day when she declared that if the people of this world are ruled by law, they ought to be ashamed of themselves, for the mission of humanity is to overcome law, and not to be ruled by it; man should rule himself. He can rise superior to law, and standing amid the "Crush of matter and the crash of worlds," exclaim with Paul, "none of these things move me."

Mrs. Drew's Meeting.—Every Sunday evening at 997 Market St., this excellent medium holds public meetings. Last Sunday evening she was assisted by Dr. Roscoe Coon, of Los Angeles. Mrs. Drew has an established reputation as a test medium and healer. She is also president of the Castle Dancing Club, formerly known as the "Young People's Society." They will give a masquerade ball on Saturday, Dec. 3rd, at 909 Market St., for members only. Those who take delight in this form of amusement should lose no time in becoming members.

Circle of Harmony.—As we predicted last week, the attendance was not large, for the spiritually minded are in the minority in San Francisco: but those who were present enjoyed the music, the speaking and the harmony. Mr. and Mrs. Thos. R. Simpson, Mrs. Logan, Mr. Morse, Mr. Gough, and many others, participated. Next Sunday at 1 p. m., there will be a meeting at the same place—305 Larkin St., and the spiritually minded are invited to be present. There will be a spiritual meeting and we hope to see you there.

That well known psychic physician, Dr. C. E. Watkins, has opened an office at 406 Massachusetts Avenue, Boston, Mass., and may be found there on Mondays and Tuesdays of each week. On all other days he is at his home in Ayer, Mass. He makes no charge for consultation.

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San Antonio, Tex., Oct. 10, 1898.

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DEAR FRIEND:—Your letter of the 20th is at hand. Was glad to get it and surprised when I read its contents. You have described my feelings better than I could have done myself, and therefore I believe you understand how to treat me. I am anxious to begin your treatment as I believe you will do me good. May heaven bless you and your band of workers in my prayer. Yours truly,
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DEAR FRIEND:—I hardly know how to express my thanks to the good spirits and you for the relief I have found in one month's treatment. It has helped me more than anything I have ever taken. Your magnetized papers relieved me greatly of pains and aches that I have been suffering with so long. I am surprised at my improvement thus far. Yours truly,
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